THE PRAYER-BOOK IN THE CHURCH

W. HUME CAMPBELL

LONDON DIOCESAN SUNDAY SCHOOL MANUALS

FOR SCHOLARS OVER 15

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THE PRAYER-BOOK IN THE CHURCH

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HON. SECRETARY, BISHOP OF LONDON'S SUNDAY SCHOOL COUNCIL

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BY THE

REV. W. HUME CAMPBELL, M.A.

PRINCIPAL OF ST. CHRISTOPHER'S COLLEGE, BLACKHEATH, S.E.

AUTHOR OF "LESSONS ON THE APOSTLES' CREED"
"LESSONS ON THE TEN COMMANDMENTS"
"MORAL EDUCATION AND THE SUNDAY SCHOOL"

[For Scholars over 13]

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COMMENDATORY NOTE

By the Bishop of London

I wish heartily God-speed to these little Manuals which are issued under the direction of my Sunday School Council. We have splendid material to use in the devotion and self-sacrifice of thousands of Sunday School teachers, and my great desire is to forge that material into a more effective instrument for moulding the lives and characters of the children committed to their care.

It is in the hope that this series of Manuals will be of great help to the teachers in preparing their lessons for the children that we now send them forth.

A. F. LONDON.

Fulham Palace, S.W.,
September 1912.

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PREFACE

The series of lessons has been compiled in accordance with the Syllabus of Graded Lessons for Sunday Schools drawn up by the Director of Sunday Schools in the Diocese of London. They attempt to meet the desire of the Bishop of London's Sunday School Council for a series of Manuals compiled to help teachers to give definite Church teaching and enable them to present it in an interesting and effective manner to their scholars.

The author is alone responsible for this Manual, and the Bishop of London's Sunday School Council has no responsibility for any views that may be presented in this work.

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INTRODUCTION

The Method of the Lessons

The Method of this series of lessons is based upon the belief that scholars ought to do everything for themselves that they are capable of doing. It is not enough to tell them what is in Bible or Prayer-book, they must be taught to find it out by their own efforts.

The lesson plan is that common to the series of Manuals to which it belongs, but in some cases the Application is not formulated in words. Suggestion is left to do its work after the lesson is over. Somewhere or other, however, every lesson looks forward to its own application.

Discussion must always form a large part of true teaching Method, and much opportunity is given for it in the following pages. Teachers should cultivate the practice. If they can arouse a desire to solve the suggested problem, scholars will keep themselves or each other to the point.

The history stories are meant to be not only told, but learned. Preparatory questions are prefixed to each, over which a few minutes may be spent, while questions designed to provoke discussion of the story itself will be found at the end. Many questions as to the actual subject-matter should also be asked by the teacher.

A special feature of the lessons should be the use of notebooks. Some latitude for originality both of matter and arrangement should be allowed by the teacher, but he must superintend both in order to see that the maximum of efficiency and accuracy is attained. The following suggestions may be found useful :—

A notebook should be wholly devoted to the subject.

It should have an illuminated title, table of contents made up as the work proceeds, summaries, original essays, maps, extracts, all on the right-

hand page, while the left is kept free for cuttings, pictures, additions which may be made in later years. Thus the notebook may be the nucleus for a lifelong study of the Prayer-book.

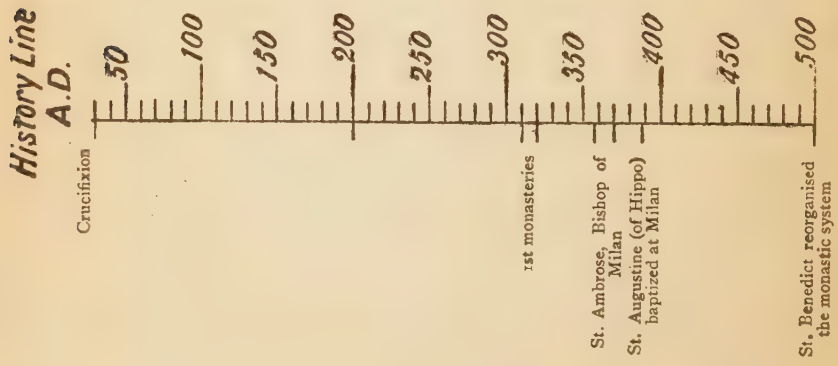
The notebook is the best form of expression work for this age.

Scholars should be encouraged to draw the "history line" in their notebooks. The longest possible line should be drawn—preferably diagonally across the two pages—and then divided into nineteen equal parts, each part representing a century, and so numbered. Each part should then be divided, according to room, into four (representing twenty-five years) or into ten (representing ten years), and events fitted in to the date to which each belongs. This gives the relation between events and between an event and the whole period in a striking and diagrammatic form. A short line is appended as an example.

Each history story should be summarised in the notebook, as well as the detailed study of the Offices of the Prayer-book.

Each scholar should be provided with a Bible and Prayer-book for every lesson, and the teacher should use a blackboard, if only for writing up names and summaries.

The teacher must bear in mind that the aim of a course of lessons on the Prayer-book must go far beyond head-knowledge of the contents. He must aim throughout at cultivating the true devotional spirit in his scholars, and for this he must be careful that his own spirit is fully in tune with his aim.



THE PRAYER-BOOK IN THE CHURCH

I.—THE PRAYER-BOOK IN THE HISTORY OF THE CHURCH

Lesson I. THE REASONS FOR A PRAYER-BOOK

Aim. *To teach that a Prayer-book is more suitable than extempore forms of service for regular congregational worship, and thereby to increase appreciation and care in the use of it.*

INTRODUCTION

For the next year our lessons are going to deal with our Prayer-book, to show how it came to be, what it says, what it wants us to be and do, and so on.

How do you think our Prayer-book came into existence ?

How is public worship carried on in places where no Prayer-book is allowed ?

What reasons can you suggest why some Christian bodies will not use a Prayer-book ?

What reasons can you give to explain why in the Church we prefer to follow a book ?

(These questions are asked merely to find out what the scholars think, or to set them thinking along lines which the lesson will follow. Some time may therefore be usefully spent in drawing out their ideas.)

PRESENTATION

If we are to use the Prayer-book to the fullest advantage we must be quite sure that it is wiser to have such a book to guide our worship, than to depend on prayers drawn up by the clergy for use on each particular day.

We will not notice all the reasons that might be given, but will chose five, which are all easy to understand.

I. *Public Worship is a Congregational, not an Individual offering of Prayer*

and Praise.—What would the service be like if each person sent in to the clergy a list of things for which he privately wanted to thank God, or for which he privately wanted to pray? We should have one farmer praying for rain to save his root-crops, while another was asking for fine weather for his hay. We should have people whom nobody in the church knew asking for certain things, while the bulk of the people in the congregation would neither ask nor care that they should have them.

It is a very important part of public worship that we should thank God for blessings which the whole body of people share, and pray to Him for needs that are the needs of all. Occasionally thanksgivings or prayer are offered for individuals or families, as in our prayer for "All sorts and conditions of men," and in the "General Thanksgiving" (which see), but the great principle is that the matters brought before God in public worship should be the concern of all, and not of a few. This means that our prayers and praises will deal with subjects which are general rather than particular—see any of the Canticles, Psalms, or Collects—and therefore those prayers and praises will be concerned with the general needs of the whole body which do not change, *e.g.* the need of guidance, grace, &c. Hence a congregation is much better off with a good Prayer-book than with extempore prayer, which is almost sure to be drawn by the speaker's sympathy with individuals into praying for what a few rather than the many really need.

II. *We want to approach God with the best Prayers and Praises that the experience of the Church can provide.*—An English clergyman was once asked if he would conduct a service in an emergency in an Established Presbyterian Church in a remote corner of Scotland. He asked if the regular minister used any form or book of prayers. "No," was the answer, "he has no regular form approved by authority, but of course, as he always takes the service, he has got into a form of his own."

No minister can prepare an entirely new service every Sunday for his congregation. He must slip into a routine of his own if he is left to himself. Hence we do not escape from forms of service by forbidding the Prayer-book; we only exchange the prayers and praises which have grown with the growth of the Church for other forms of particular men. Which is the better plan?

III. *It makes us feel one with the Martyrs and Leaders of the Church to Sing and Pray in the very words they used.*—As our lessons proceed we shall be learning to know about and to admire many men and women who have helped to spread the Church, both by their lives and by their deaths. We shall pass on to study the contents of our services, and then shall find again and again that its prayers and thanksgivings were used by the very people we admire and long to imitate. For sixteen hundred years the passage in our Holy Communion Office beginning "Lift up your hearts" has been used. It is stirring to think of its message of hope and strength

to some hero on the eve of some great adventure for Christ, or to some martyr on the near approach of a painful death.

IV. *We meet in Church not only to offer petitions for our needs but for Worship.*—It is an interesting study to take our Prayer-books and to notice how large a part of the services we know best are concerned with God and not at all with ourselves. Take the first five verses of the Venite ; the first fifteen verses of the Te Deum ; the opening sentences of the Collects ; the first and last paragraphs of the Gloria in excelsis in the Holy Communion Office. In these and many like passages we bow and worship God because of what He is. Extempore prayer nearly always neglects this duty of worship, because it is so much more difficult for the congregation to forget the speaker and themselves. It is difficult simply to worship God when the words are unfamiliar and they are wondering what their leader is going to say next. In the Prayer-book " we know what we worship," and can forget the reader and ourselves and just fix our thoughts on God as we take the old familiar words on our lips.

V. *When Christ was asked how we ought to Pray, He gave us a set form.*—The fullest proof that God is not displeased by a set form of prayers and praises may be found in the fact that Christ gave the " Lord's Prayer " to His Church to be used unchanged all down the centuries. In St. John xvii. Christ gave us a wonderful example of extempore prayer, and all His followers continue to use such prayer in private, but if set forms are more helpful, as we have found them to be, for worship in the congregation, the Lord's Prayer is Christ's way of telling us that it will be quite as acceptable to God.

APPLICATION

The scholars should be asked what are the dangers and difficulties of set forms, and should be helped to think how we may provide against them. Familiarity is probably the chief danger, preparation for the service the best safeguard—also learning to understand the Prayer-book better, one aim of the present course.

Lesson II. SACRAMENT AND PRAYER IN THE GOSPELS

Aim. *To help the class to realise the Divine foundations of our Liturgy.*

INTRODUCTION

A few minutes may well be spent in recalling the reasons for the use of the Prayer-book given in the last lesson, with special intention of finding which appeal to different scholars, and whether they have other objections to a Liturgy which have not been met. Reason V will make a natural transition to the subject of to-day's lesson.

PRESENTATION

Scholars should be set to work to state and trace what in the Prayer-book we owe to Christ Himself. They will naturally say the Sacraments of Holy Baptism and Holy Communion and the Lord's Prayer. They should tell the circumstances under which each was given, and trace in their Prayer-books the very words used by Christ. Our Consecration Prayer should be compared with 1 Cor. xi. 23–25, and note verse 23.

A further study which may be interesting at this point is to note where the Lord's Prayer is used in the Offices best known to them, and to explain why it is used just there. The teacher should help them to think without telling the reason. In Morning and Evening Prayer we approach God as sinners, ask for pardon, and, having received assurance of it, we look up into God's Face and call Him "Our Father." It is then a prayer of gratitude and resolve.

After the Creed it occurs again. We have offered our praises, and have been taught God's Revelation in the Lessons. In the Creed we protest our belief in the God Who has spoken to us, and the Lord's Prayer comes in to link the praise and instruction which have gone before to the prayers which immediately follow. It is a prayer—in our Lord's own words—for grace to obey.

In the days when the Christians were few and the heathen many such was the veneration for the Lord's Prayer that every precaution was taken to prevent its coming to the knowledge of the heathen. It became known as the "Prayer of the Faithful." How does its place in the Baptismal Service bear witness to this? Notice it is recited only after the Baptism has taken place.

The Holy Communion Office consists of two parts, the Ante-Communion and the Communion proper with its Thanksgiving. In the early Church inquirers who were under instruction for Baptism were admitted to the first part, but must leave the church before consecration and administration of the elements. The service has been much altered in its parts since then, although Epistle, Gospel, and Sermon formed an important section of the "Ante-Communion" in A.D. 400. Still our service is the direct descendant of the earliest type, and we can trace the old influences, although our external conditions have changed so much. Thus the Ante-Communion begins with the Lord's Prayer, showing that it is a service for Christians, or for those who are anxious to become such. We approach God at once as our Father, and do not begin with Confession and Absolution as in Morning Prayer, for the simple reason that the Litany is supposed to come first, and to provide us with our penitential approach to the Holy Mysteries. The prayer for purity and the recitation of the Ten Commandments with the Kyrie are designed to ensure repentance.

Finally, our first common approach to God after becoming "partakers

of Christ's most precious Body and Blood" could hardly be other than in "the words which Christ Himself hath taught us."

APPLICATION

The almost inevitable application of this lesson will be a discussion as to whether we are obeying Christ's commands as loyally as we might do, or how we can bring others to obey them more fully. If, for example, the scholars are confirmed, some arrangements might be made for corporate Communions, if not already the custom.

Another application would be to take our Lord's words (St. Matt. vii. 21–27) and see how we can be sure that we are building "on the rock."

Lesson III. SACRAMENT AND PRAYER IN THE DAYS OF THE APOSTLES

Aim. *To lead the scholars to realise that the first Christians used our Sacraments and Prayers.*

INTRODUCTION

The main points of the last lesson should be recalled, and the class should tell, without reference to their Bibles, what they know of the method in which the Christians in the Acts carried out their Lord's commands.

PRESENTATION

Scholars should then turn to passages in the Acts and Epistles which show the immediate insistence of the Apostles upon obedience. Such references may be grouped under the headings of Holy Baptism, Holy Communion (known as the "breaking of bread"), and Prayer. As far as possible scholars should look through the Acts and supply the references themselves, but the following are given for the sake of completeness :—

I. *Holy Baptism*—

3000 at Pentecost, Acts ii. 41.
Simon, viii. 13.
Ethiopian, viii. 38.
Saul, ix. 18.
Cornelius, &c., x. 48.
Lydia, xvi. 15.
Jailor, xvi. 33.
Corinthians, xviii. 8; 1 Cor. i. 16.
Ephesians, xix. 5.

II. *Holy Communion*—
At Jerusalem, ii. 42, 46.
At Troas, xx. 7.
At Corinth, 1 Cor. xi. 20 ff.

III. *Prayer*—
Acts ii. 42 ; iv. 24–30 ; vi. 4 ; viii. 15, 22, &c.

It would be worth while to take some of these incidents in detail, the scholars telling the stories in their own words.

The teacher might write the occasions on the blackboard as the scholars give them, and the scholars afterwards copy them into notebooks.

APPLICATION

If the duty of receiving the Holy Communion is emphasized in the last lesson, the duty of prayer may supply the application here. It might be possible to have something in the way of a list of Intercessions, supplied by members of the class and circulated monthly amongst them.

Lesson IV. SACRAMENT AND PRAYER IN THE EARLY CHURCH—THE AGE OF PERSECUTION

Note.—The aim of Lessons IV–XX is to make so vivid and picturesque the Church's obedience to Christ's command of Sacrament and Prayer that the scholars will wish also to obey. This aim will not be repeated at the head of each lesson, but must be clearly borne in mind by the teacher.

INTRODUCTORY QUESTIONS

What can members of the class tell about persecution ? about martyrs ? If they had been missionaries 200 years after Christ, in what ways would travelling and methods of work have been different ?

PRESENTATION

I. *St. Perpetua and St. Felicitas.*—We have seen how the Apostles carried out our Lord's command of Sacrament and Prayer. For the next few Sundays we shall imagine that we have a wishing-cap which we can put on and wish ourselves at different places, sometimes in Italy, sometimes in Africa, sometimes in England, at very different times in the Church's history.

We shall wish to find ourselves on the earth at the time when heathen Roman Emperors were putting people to death for being Christians, and again when the Roman Emperors called themselves Christians, but helped many false teachers who taught ignorant people quite untrue things about Christ. We shall visit different countries to see men becoming

monks, and living together in big houses called monasteries, and women living together in convents. We shall come to England at different times, 600 years ago, 500, 400, and so on. Every time we put on our wishing-caps and come to see what people are doing, we shall be asking them how they are obeying our Lord's command of Sacrament and Prayer.

First of all we wish to find ourselves in North Africa, at a place called Carthage, in the year A.D. 200. North Africa was part of the Roman Empire, and the Emperor was a pagan, and persecuted the Christians. Amongst others two women were seized and thrown into prison. One was named Perpetua, a lady twenty-two years old, with an infant son; the other was a slave named Felicitas, the Latin for "Happiness." Both these women confessed that they believed in Christ, but when they were arrested neither had been baptized. They were inquirers who were being taught the Faith, and were called Catechumens. It is probable that in quite a short time each would have been baptized, but now that they were likely to be put to death no time could be lost. Before they were shut up in a hot and dark dungeon they seem to have been kept prisoners with several others in a private house. Their own clergy were allowed to see them, and then it was that both the women were baptized. Much of the time left to them was spent in prayer.

One night Perpetua had a wonderful dream. She seemed to see a ladder reaching from earth to heaven, and guarded at the foot by a fierce dragon. She climbed to the top and found herself in a large garden, where a shepherd, dressed in white, was feeding his sheep. Thousands of people, all in white clothing, were there. The shepherd gave Perpetua something to eat, and as she took and ate it those standing by said "Amen." Then she awoke feeling sure she would soon have to climb the ladder from earth to the beautiful garden which we call Paradise.

Felicitas, the slave woman, was ill when she was arrested, and in great pain. The jailor told her that she would soon have much worse pain if she persisted in calling herself a Christian. She said, "No; Another will suffer for me then, because I also shall suffer for Him."

On March 7, A.D. 203, both were put within reach of wild animals, and both seemed to die without fear and without pain.

II. *The Roman Catacombs.*—We put on our wishing-caps and wish ourselves in Rome at the time when Perpetua and Felicitas died.

We take no notice of the beautiful and interesting houses in Rome; we want to get right underground as quickly as we can.

The Romans used to burn the bodies of those who died and keep the ashes, but the Jews preferred to bury the dead, and when numbers of people at Rome became Christians, they asked to be allowed to bury and not to burn.

As the years went on and the Christians increased in number, more and more room was needed for graves. The Christians were still a

hunted, persecuted people, and could not have cemeteries like we have, but they were allowed to dig long tunnels and passages underground. These passages were lined with shelves on either side and one above another, and in these shelves the bodies of the dead Christians were laid. A plan of the passages looks just like a town, with streets branching off in all directions. If all the passages were put together in a straight line they would make a road long enough to stretch through England from the south coast to the borders of Scotland. Altogether at least 6,000,000 Christians must have been buried in them.

You can readily imagine what splendid hiding-places these underground passages would make when the Roman Emperor was sending his soldiers everywhere to make prisoners of the Christians. No one could live long down there, but for a while he would be safe; and many were the secret services held there when it was too dangerous to hold a service above ground. The passages were too narrow for many to meet together, but there were some small chapels, and we do know that even there in those terrible times our Lord's command of Sacrament and Prayer was obeyed. Many a new convert was baptized underground, always with prayer; always, we may be sure, the Lord's Prayer would be used; and the Holy Communion was celebrated every time a Christian was buried.

Sometimes a small portion of the consecrated wine would be put on a shelf beside the dead body, and then the shelf would be shut off with tiles. In quite modern times little glass tubes have been found on the shelves containing a dry red powder. This is without doubt the remains of the wine consecrated and buried in this way.

A scholar should read a passage from Scripture bearing on the subject of persecution, such as St. Matt. xvi. 24–27, or 2 Tim. iv. 5–8, or Rev. iii. 10–13.

APPLICATION QUESTIONS

If you had been a persecuting Emperor, what do you think would have been your reasons?

Is it better for a Christian to show he is one and die for it, or hide it to save his life and hope to be able to influence many others to believe in Christ? Why?

Lesson V. ST. AMBROSE

INTRODUCTORY QUESTIONS

1. How can a ruler make himself popular in his treatment of the poor? criminals? taxes? war? Will such a ruler always be a "good" ruler?

2. What must a Christian Bishop be most careful about when he wants to recommend Christ to his heathen neighbours?

PRESENTATION

I. *Ambrose Bishop!*—We put on our wishing-cap again and find ourselves in Italy. We are in the beautiful city of Milan, and the year is 374. The Emperors are now Christian, at least in name, and the Bishops of the Church are often their trusted advisers. Strange to say, persecution of a kind was still common, but it was the persecution of Christians by Christians: they could not agree in what they believed about Jesus Christ.

At the date we have chosen the Bishop of Milan had just died, and a new one was to be elected. The election took place in the church, which was crowded with people in a high state of excitement. The Roman ruler of the district took charge of the election, and had his soldiers with him, because elections only too often ended in serious fighting. The governor's name was Ambrose. He had shown himself to be a very wise ruler—firm without being cruel—and was much beloved by the people. He was fully in sympathy with the Christians, but, like so many in those days, he kept putting off his baptism into the Church.

The election was expected to be a close one between two men, each of whom had a following, one party holding to the false teaching about Christ, while the other party denied it. Thus there was much bitterness as well as excitement, and Ambrose feared that even he might not be able to keep the people under control.

He opened the proceedings with an address to the crowded congregation, in which he urged them to keep their enthusiasm within bounds, and to do nothing that would disturb the peace. While he was speaking a cry suddenly rang through the crowded building, Ambrose for Bishop. A roar of voices from end to end of the church echoed the cry like a long-rolling peal of thunder—Ambrose Bishop! Ambrose Bishop!

It was a most unexpected—and to Ambrose, unwelcome—turn for the election to take. The Church has always chosen her Bishops from amongst her priests, but Ambrose had never been ordained—he was not even baptized. He was only thirty-four years of age, and had looked forward to rising higher and higher in the service of the Roman Emperor, not of the Church.

At the same time Ambrose was a devout man, and was ready to do, or be, anything to which the will of God might call him. He sent the people home from the election, and retired himself to think and talk and pray about his decision.

As a boy Ambrose may have wished to be a clergyman. In those days it was customary for Christian women to bid farewell to a clerical visitor by kissing his hand. One day, while Ambrose was still a child, he had seen them doing this, and stretched out his own hand to one of the women, with the words, "Kiss my right hand too, for I too shall be a bishop."

Ambrose was a rich man, and he knew that he must give up all he

possessed if he became bishop. He knew too that it would mean giving up eating and drinking for pleasure, and hunting and parties, which filled his life as governor of the district. He must fast more than anyone else, pray more, give more, and work more in order to set an example to all other Christians. He felt, however, that God was calling him to be Bishop, and he was determined that whatever it might cost him, he would obey the call and do his very best.

In rapid succession he was baptized, confirmed, ordained to the priesthood, and on December 7, 374, eight days after his baptism, he was consecrated Bishop of Milan.

II. *The Bishop's Life and Influence.*—Ambrose thus obeyed our Lord's commands about Sacraments and Prayer when he was consecrated to be a Bishop; how did he obey afterwards? He began every day with the Holy Communion. Every spare minute he spent in study. His house was always open to anyone, and people came from far and near to ask for his advice. He busied himself getting to know rich and poor in his diocese, and on Easter Eve—the great day for baptisms—he would baptize five times as many catechumens as any other bishop. Far into the night he remained out of bed praying, meditating, and writing, and on five days out of seven he took no food until the evening.

For twenty-three years this wonderful man ruled not only the diocese of Milan, but in a sense ruled the whole Empire, for he constantly advised and rebuked the Emperors—one of the best of the Emperors even died in his arms; and when he himself died on Good Friday, 397, one of the statesmen and generals of the day declared that the loss of Ambrose was the deathblow of Italy.

Two stories will give some idea of the influence of Ambrose.

In 392, five years before the death of Ambrose, the western half of the Empire was ruled by a young man named Valentinian. He was but a poor, weak tool in the hands of wicked soldiers. One day in early spring a special messenger handed a letter to Ambrose in Milan. The messenger had been sent secretly by Valentinian from Vienne in Gaul, far away across the Alps. The letter told Ambrose that Valentinian was surrounded with danger, both from hostile armies and from his own officers. He longed to be baptized into the Christian Church, but could not let anyone but Ambrose baptize him. The Emperor entreated Ambrose to cross the Alps and come to Vienne for the purpose.

"Shall I be so happy as to see my father again?" was his way of expressing his longing to see the Bishop he loved and trusted so much. The journey was long and difficult in those days, and Ambrose could ill be spared from home, but he could not say no to such an appeal. He was half-way across the Alps when he received a message that he need go no farther, for the young Emperor—he was only twenty years of age—had been murdered.

The dead Emperor was brought to Milan, and there at his funeral Ambrose gave a beautiful address: "I grieve for thee," he said, "my son Valentinian, to me truly beautiful. Thou not only lovedst me as a father, but didst hope in me as a deliverer."

Five years later another messenger waited on Ambrose at Milan. He had come from the queen of a distant tribe of Germany, which had always refused obedience to the Roman Empire. She had heard of Ambrose from some Italian Christians, and sent to ask him to tell her about the Christian religion. Ambrose wrote a sort of catechism for her, and sent it back by the messenger. The queen studied it, and was so much impressed, that she offered to submit to the Roman Emperor, and with her husband travelled all the way to Milan to see the man of whom she had heard so much in her distant home. No doubt she would have asked Ambrose to baptize her, but when she reached Milan the great Bishop was dead.

APPLICATION QUESTIONS

1. What would you have liked best about St. Ambrose?
2. What do you think the German queen did when she found Bishop Ambrose was dead? What would you have done?

Lesson VI. ST. AUGUSTINE OF HIPPO

INTRODUCTORY QUESTIONS

What do you know of the Roman army in early days? What officers are mentioned in the Gospels and Acts? What sort of men were these? (St. Matt. viii. 5; xxvii. 54; Acts x. 1; xxii. 24; xxiii. 22–30; xxvii. 43.)

PRESENTATION

I. *St. Augustine's Mother.*—When Ambrose was fourteen years old a boy was born in North Africa who was destined to be drawn to know Ambrose by a wonderful chain of circumstances, and afterwards to exercise a profound influence on the history of the Church.

The boy's name was Augustine, and the year A.D. 354.

Augustine's father was a Roman official stationed in a small town in North Africa, a man with a violent and cruel temper, who only became a Christian a few months before his death. His mother, on the other hand, was one of the noblest Christian women, to whose example and prayers Augustine owed everything.

The name of his father, Patricius, is of no importance, but St. Monica, the name of his mother, and her wonderful story, should be familiar to all.

When Patricius stormed at her in one of his fits of temper, Monica only listened and said nothing. The neighbours knew what kind of man her husband was, and was surprised when Monica told them that she had

never had a day's strife with him. She meant that it takes two to make a quarrel, and that she never would be one.

Her neighbours used to tell stories about each other which were often untrue, and turned friends into bitter enemies. When, however, they poured these tales into Monica's ear, she would never repeat them, and always tried to show how untrue they were. She was always urging neighbours to be friends to each other.

II. *St. Augustine's Boyhood.*—We should expect the son of such a mother to be a Christian indeed from his cradle, but while he was a lad Augustine seemed to inherit more of the passionate temper of his father than of the gentleness of his mother.

While Augustine was still a baby he was made a catechumen. The cross was signed upon his forehead, the salt was put into his mouth, but it was many years before he was baptized. His parents were not well off, and to save expense they kept him from school for a year when he was sixteen. It was during that year of idleness that he got into the hands of bad companions and gave free rein to his passionate nature. He was so completely under the influence of his companions, that when he heard of something that they had done more than usually wicked he would declare that he had done it too, although he had not, that they might admire his extravagances.

After a year of idleness, during which bad seed was sown which was to bear a bitter harvest, Augustine went to Carthage to be trained to be a lawyer. Of course he carried his bad habits with him, and found plenty of friends to share his evil ways.

III. *Chains and Links.*—All the time Augustine was leading this wild and reckless life his mother, Monica, was praying that God would open her son's eyes and save him from his sin. The first answer to her prayers came from a most unlikely quarter. Augustine had to read for his lesson a book by a pagan lawyer of Rome named Cicero, who died forty years before Christ was born. In that book he read of a man who led a true and noble life, and Augustine felt ashamed that his own life was so different.

It was soon clear that Augustine was unusually clever, and ought to make his mark. He now determined to leave Carthage, where everything reminded him of his wicked doings, to try how he could get on as a teacher in Rome. He was twenty-nine years old when he reached Rome—it was in the year A.D. 383—but he did not stay there long. The students had a habit which spelt ruin to their teacher. They would attend his instructions until he pressed them to pay their fees, and then they would leave in a body. Augustine must soon have been drawn back to Africa, but for another of those links in the wonderful chain by which in answer to Monica's prayers God was leading His servant to a full conversion.

Just as Augustine was wondering how he was to get a living in Italy

he was offered a post as Professor in Milan, where, as we know, Ambrose was Bishop.

IV. *St. Augustine at Milan.*—Thither Augustine went in 385, followed by his mother, Monica, and his younger brother. Augustine could hardly be a day in Milan without hearing of Ambrose, and he made it a practice to go to church regularly to hear the great Bishop preach. Augustine soon came to know the Christian leaders in Milan, and they told him story after story of what men had given up to follow Christ. They told him of a great Roman orator called Victorinus, who drew crowds to his school, and made a large fortune by teaching them to speak. He had taught some of the foremost statesmen in Rome, and in gratitude they erected a statue of him. But he had been secretly studying the Bible, and one day, when the candidates for Christian Baptism assembled in church, the Roman catechumens were astounded to see Victorinus among them. The Emperor was a heathen, and ordered all Christians to close their schools. Victorinus had to choose whether he would be true to Christ, or continue to be the most popular and the wealthiest teacher in Rome. He chose Christ, and closed his school.

This story and others like it made a deep impression on Augustine. He had never forgotten Cicero's book, which first made him wish to live another life. Now he felt himself face to face with the necessity for an immediate choice. Should he follow Christ and give up all the world could offer of popularity and wealth, or should he live to please himself? He threw himself in an agony of prayer under a fig-tree in his garden, asking God to help and guide him. He seemed to hear a child's voice saying in Latin, "Tolle, lege" (Take, read). He rose, went indoors, picked up St. Paul's letter to the Romans, and read Romans xiii. 13–14. "I wished," he afterwards wrote, "to read no more. There was no need. For instantly, as though the light of salvation had been poured into my heart with the close of this sentence, all the darkness of my doubts had fled away."

V. *St. Augustine's Baptism.*—On Easter Eve, 387, Augustine with his young son and a friend came to the great church in Milan to be baptized by Ambrose. There was a deep font in the church, into which the three entered, were plunged three times under the water, then rose out of it and donned the white robe which spoke of the cleansing which the soul as well as the body had undergone. It is a beautiful tradition, but not a true story, that as Augustine rose out of the water he and Ambrose were inspired to compose and sing alternate verses of the exquisite hymn which we call the Te Deum.

VI. *St. Monica "sees of the travail of her soul and is satisfied."*—The greatest joy of Augustine's life was closely followed by its deepest sorrow. Soon after his baptism he planned to return to Africa with his beloved mother, whose prayers and example had borne such abundant fruit.

Sitting one evening at a window overlooking their garden, just before the date of sailing, Monica told her son how she had longed to live to see him a true Christian, and now that she had her wish, she cared not how soon God called her home. Five days later, while still in Italy, she was seized with a fever, and within a fortnight of that evening's conversation she passed away. Her sons were constant in their attendance on her, and when her friends asked her if she did not fear to have her body left so far from her native country and from all her relations, she answered quietly, " I need not fear, nothing is afar from God."

APPLICATION QUESTIONS

1. What women in the Bible are famous for the good or the harm they did ? (Eve, Sarah, Rebekah, Rachel, Jezebel, the Blessed Virgin Mary.)

2. In what ways can we imitate St. Monica ?

Lesson VII. MONASTERIES

INTRODUCTORY QUESTIONS

1. What do you think you would do and feel if you lived alone on an uninhabited island ?

2. What do you know about the geography, climate, people, of Egypt ?

PRESENTATION

I. *The Age of Hermits.*—We must leave St. Ambrose and St. Augustine now to trace a movement which they helped to forward, and which had a great influence in the development of our Prayer-book. I mean the creation of monasteries.

There were communities of Jewish men on the shores of the Dead Sea when Christ was on earth, but they had little or no influence in putting the idea of monasteries into the mind of Christians. St. Anthony was probably the real founder of monasteries, although, strange to say, he never had anything to do with a monastery. St. Anthony died when St. Ambrose was sixteen years old and St. Augustine two. He was then 105 years old, so you can calculate the year of his birth. The Roman Emperors were still pagans until St. Anthony was sixty years old, and he lived through some very severe persecutions.

Anthony was very rich as a young man, but he heard a call, like so many others in those days, to give up everything for Christ. He distributed his property to those who were in need, and went away by himself to live in a cave on the borders of the desert in Egypt. If you will look in a map of Egypt a little to the west of longitude 31° and between latitude 29° and 35° N. you will see a lake and district marked El Fayum. It was there that Anthony sought for solitude, desiring never to leave his cave and never to see the face of man again. For twenty-five years he suc-

ceeded in living quite alone, but as his fame spread numbers of men who admired him took possession of caves near his and imitated his way of life.

II. *Pachomius.*—Now you will have to look at the map of Egypt again, and you will find a place named Denderah, on the Nile, a little north of latitude 26° and west of longitude 33°. It was near here that the first real Christian monastery was established by a man named Pachomius about A.D. 320, a few years after the first Roman Emperor professed himself a believer in Christ. Anthony was still living in El Fayum, and Pachomius must have known all about him. Pachomius improved very much on Anthony's plan in two ways: instead of allowing men to live in caves where and when they would, and without any connection with each other, Pachomius gathered them all together under one roof, and made them live a common life.

In the second place, St. Anthony and the men who gathered round him spent nearly all their time in prayer and meditation. Pachomius made his monks give up a large part of every day to work, especially to tilling the ground and making what was needed for the monastery.

III. *St. Benedict.*—The monastery appealed to so many that Pachomius founded no fewer than nine for men and one for women in Egypt and Abyssinia, and in less than 100 years there were 7000 monks in monasteries founded after his pattern. Very quickly the movement spread northwards, until many in Italy and France took the vows and became monks or nuns. At first they had few rules; a monk was free to leave one monastery and join another, and much harm was done by their thinking that the best Christians were those who treated their bodies with the greatest violence.

About A.D. 500 a great man named Benedict saw that the monks were badly in need of better rules of life, and so he set himself to draw up rules by which each day's work was mapped out; the monks were bound to their monastery for life, and useless severity to the body was forbidden.

Each day the Holy Communion was celebrated in the monastery—the "work of God"—as St. Benedict expressed it, "to which nothing is to be preferred." Besides that Sacrament, it was arranged that there should be a service consisting of Psalms, Scripture, and prayers every three hours. In addition to those "Offices," as they were called, the monks were commanded to use a special form in their cells on getting up and another on going to bed. The day was supposed to run from 6 A.M. to 6 P.M., and the services were called after the hour at which each was held.

6 A.M. Nocturns and Lauds.
9 A.M. Terce (third hour).
Noon, Sext (sixth hour).
3 P.M. Nones (ninth hour).
6 P.M. Vespers.

The cell-service on rising was called Prime, and that on going to bed Compline (in full "Completorium," or completion of the day).

When our Prayer-book was drawn up these services were reduced to two, Morning and Evening Prayer, which are read daily in most of our churches. We shall see later on that not only the hours but the actual prayers and canticles of the seven services were compressed into these two Offices. People often wonder why we sing the Nunc Dimittis in the evening service long before we mean to go home. That beautiful song of Simeon had found its way into Evening Prayer because it formed part of Compline, and was fitly said by monks as they went to bed. Like a stained glass window, which is a patchwork of pieces from many broken windows, the parts of our Evening Prayer come from many sources, especially Vespers and Compline, and hence the Nunc Dimittis should remind us of the monks of long ago.

Thus we see that from A.D. 320 thousands of men and women formed themselves into the monastic orders, which continued in England till the Reformation in the sixteenth century for the express purpose of carrying out our Lord's command of Sacrament and Prayer.

The study of history has taught us both the value and the dangers of monastic life. It has already been restored to some extent in the English Church for the sake of the value, with due safeguards against the dangers.

APPLICATION QUESTIONS

1. Why did men and women think they could do more good by living in monasteries than by living in homes of their own ?

2. How can people who cannot live in monasteries make prayer and self-denial a habit ?

Lesson VIII. ST. AUGUSTINE OF CANTERBURY

INTRODUCTORY QUESTIONS

1. What do you think travelling by land and sea was like in A.D. 600 ? How fast might one expect to go ? How would one carry luggage ?

2. Why were there several kingdoms in England in A.D. 600 ? Which were they ?

PRESENTATION

We have seen the Sacrament of Baptism administered to the two martyrs, Perpetua and Felicitas, and to two of the greatest of bishops, St. Ambrose and St. Augustine. We have seen the sacrament of the Holy Communion celebrated daily by Ambrose and by priests in the monasteries. We have seen Ambrose being ordained priest and then consecrated Bishop. We have also seen how much time all these good people spent in prayer to God until seven special times of prayer were observed every day by the monks and the nuns.

Now we must trace how all this was brought to England, and how out of it grew the Prayer-book which we use in all our churches.

I. *St. Gregory.*—We must put on our wishing-caps again and wish ourselves in Rome in the year A.D. 585, nearly one hundred years after St. Benedict drew up the rules for his monks, about which we heard last time.

In that year—585—a deacon named Gregory was walking in the market-place when he came across a group of boys who were on sale as slaves. Gregory was struck at once by their fair hair and light complexions, so unlike the boys of Rome.

Gregory asked if the boys came from a Christian country, and was told that they and all their people were heathen. He asked who they were. "They are Angles," said their owner. "Angels rather," said Gregory, "for they have angelic faces." From what province do they come?" "From Deira," answered the man, using the Roman name for Yorkshire. To Gregory the name sounded like two Latin words meaning "from anger (or wrath)." "They are plucked from the wrath of God," said Gregory, "and called to the mercy of Christ." "What is the name of their king?" was his next question. "Aella," was the answer. Again Gregory made a play upon the name. "Then Alleluia must be sung in their country as praise to God the Creator."

Gregory was so charmed with the boys, that he longed to become a missionary to England. He actually started for England, but the people of Rome recalled him because they could not spare him.

Five years later, in 590, Gregory became Bishop of Rome, and at once began to plan for the conversion of England. He first thought he would train some of the English slave boys in Rome to be missionaries, but he had to give that up.

Then he looked about among the men whom he could command for a suitable band of missionaries. He chose a number of monks, and made one of their number, whose name was Augustine, their leader.

II. *St. Augustine's Mission.*—We have heard about one Augustine, who was St. Monica's son and was baptized by St. Ambrose, and now we have to learn about another. Both of them are called St. Augustine, so we have to be careful to know the difference between them. The St. Augustine we have already heard about became bishop of a place in Africa called Hippo, so he is usually known as St. Augustine of Hippo. The one we are now to learn about became the first Archbishop of Canterbury, so he is known as St. Augustine of Canterbury. There were many years as well as many miles between them, for St. Augustine of Hippo had been dead for more than 160 years before we hear of St. Augustine of Canterbury. St. Augustine of Hippo died in 430, and it was not till 596 that the second Augustine started from Rome at the command of Gregory to bring the English into the Church of Christ.

We must not think that England had been entirely heathen until 596. St. Alban had been martyred just 300 years before as a Christian, and the Church had slowly spread. That was the year 298, and a few years after, in 314, just as the Roman Emperor Constantine made Christianity a lawful religion (A.D. 313), there were British bishops at London, York, and Lincoln.

Then somewhere about A.D. 450 swarms of heathen from Denmark and Germany drove the British Christians into Wales and Cornwall, settled in the homes of the conquered, and rolled back the dark night of heathenism over the whole of central and eastern England.

The heathen conquerors were Angles and Saxons, from whom the names England, English, and Anglo-Saxon come.

These heathen tribes came over under several chiefs, and had no intention of joining forces so that England might be ruled by one king. Instead of that there were no fewer than seven kingdoms in England, of which Kent was one, with its capital at Canterbury.

There were two reasons why Augustine should come first to the kingdom of Kent. He had to travel over the Alps and through France by road, and he naturally wished to land in England at the nearest point to France. A more important reason was that Bertha, the wife of the King of Kent, was a Christian, and was sure to welcome the missionaries. At Eastertide, 597, the little body of monks landed at Ebbsfleet near Ramsgate, and sent word to Ethelbert, King of Kent, asking permission to settle in his kingdom. Ethelbert bade them come and tell him why they wished to live in Kent. He arranged a day and time, and took his seat under a tree. The missionaries approached walking in procession, and singing litanies praying for the success of their work. At the head of the procession was carried a silver cross bearing a figure of our Lord painted on wood.

Augustine then preached a sermon to Ethelbert, telling him of Christ, and of Gregory's desire that the English should become Christians.

Bertha must have half persuaded Ethelbert to follow Christ, for in June, hardly two months after Augustine landed, Ethelbert, the King of Kent, was baptized.

III. *The Rule of St. Augustine.*—As soon as Gregory heard of the success of the mission to Kent he bade Augustine travel back to France in order that the bishops there might consecrate him Bishop of the Church in Kent, and Gregory then gave him the title of Archbishop of Canterbury.

As soon as churches began to spring up in Kent the question arose, What forms of service ought the Kentish Christians to use? Augustine had been brought up in Italy and knew the Roman customs well. As he passed through France he found different customs, and had to follow for his consecration an order of service which was in some respects new

to him. Augustine did not know whether he ought to make the Kentish Christians follow the Roman or the French ways, or whether he ought to take material out of the service books of both and draw up a Prayer-book for Kent.

In his difficulty Augustine wrote to Pope Gregory to ask his advice. Gregory replied very wisely that Augustine must not adopt what was Roman merely because he loved Rome. He must study the different service books of the different Churches, and select what was best out of each. From that day our English Prayer-book began to take shape.

APPLICATION QUESTIONS

1. When a king changed his religion his people were expected to change theirs too. Was this a good plan or a bad one? Why?

2. English people sometimes say that we ought not to send missionaries to the heathen. What answer does this lesson suggest?

Lesson IX. "THAT THEY ALL MAY BE ONE"

INTRODUCTORY QUESTIONS

1. Why should a king call a Council to decide a difficult question instead of making up his own mind and telling his people what to do?

2. What did Christ say about the keys of Heaven? (St. Matt. xvi. 18–19.)

PRESENTATION

I. *The Council of Whitby*, 664.—We must leave St. Augustine and the Church at Canterbury and travel north to the part of England from which St. Gregory's slave boys with the fair hair had been carried away. We want to wish ourselves at Whitby on the Yorkshire coast in the year 664. Augustine and his monks have been dead for some time, but we choose that year because we want to be present at a very important Council in which the North of England had to decide whether there should be two Churches in England or only one.

Oswy was king from the Humber to the Forth, and he called the Council and acted as President. After him the most prominent man was Wilfrid, who was abbot of an important monastery at Ripon.

Wilfrid was a great traveller. He had been all the way to Rome—a difficult journey in those days—and to Lyons, as well as to many other places in France. Wilfrid knew that the North of England had received its Christianity, not like Kent from Rome, but from the monks of Iona, a small island on the west coast of Scotland. The headquarters of Christianity of the North of England were then on another island called Lindisfarne or Holy Island. From Holy Island the monks went out and travelled all over Northumbria and Yorkshire preaching and baptizing. They

were very holy men, and the people loved them; but while they cared much for the souls of men, they cared little about organisation. Some of their customs were different from those of Canterbury, France, and Rome; but the monks of the North did not think differences of custom mattered. For instance, Easter, as you know, is not a fixed day of the month like Christmas, but changes every year, because it depends on the date of the March full moon. In the days of the Council of Whitby, Canterbury, Rome, and France all followed one table of dates, while York and the North of England followed another. King Oswy followed the Northern plan, but his queen followed that of Canterbury, and so it came about a few years before our Council that Queen Eanfleda was keeping Palm Sunday, while King Oswy and his court were observing Easter Day.

Wilfrid, the Abbot of Ripon, knew that the Church must be united if it was to be strong, and so he welcomed Oswy's plan of calling a Council of the principal people in his kingdom to talk over what they had better do.

Oswy opened the discussion by stating the facts, and then the Abbot of Lindisfarne spoke. He urged the king to keep the customs unaltered, and claimed that their method of calculating the date of Easter had come to them from the Apostles St. Luke and St. John.

Abbot Wilfrid replied to the Abbot of Lindisfarne, and declared that the dates for Easter used by Canterbury and Rome had been received from the Apostle St. Peter.

It was difficult for King Oswy to decide between two abbots, each of whom claimed that he was acting in obedience to an Apostle, but at last a happy thought showed him a way out of his difficulty.

Wilfrid had quoted the words of Christ with which He gave to St. Peter the keys of the Kingdom of Heaven (St. Matt. xvi. 19). Oswy now asked both the abbots if St. Peter really held the keys. Both agreed that he did. "Then," said Oswy, "I must not quarrel with the door-keeper of Heaven, or when I come there he may turn away and there may be no one to unlock the door to me."

None of the arguments used at the Council would carry much weight to-day, but the result was very important, for the differences between the customs of the north and south of England were given up, and the danger of there being two Churches opposed to each other passed away.

II. King Oswy did much to prevent the Church of the north and south of England from splitting into two, but we must glance for a moment at a remarkable man who did most of all to cement them into real unity. He was made Archbishop of Canterbury only three years after Oswy's Council, and had in many ways a very remarkable story. His name was Theodore, which means the gift of God, and he was very truly a gift of God to England.

God gave him to us in this way. The Archbishop of Canterbury

died in 667, and King Oswy in the North and the King of Kent agreed upon the best man to fill the post, and sent him to Rome for consecration. As soon as he reached Rome he died. Then the two kings asked the Pope or Bishop of Rome to choose and send the best man he could find.

The kings must have been very much surprised at the Pope's choice. He sent them from Tarsus, where St. Paul was born, Theodore, a Greek monk, who cannot have known the English language, had never lived in the cold North, and was sixty-seven years of age. Yet he proved indeed a gift of God, for he worked on, and travelled about until he died twenty-one years later at the age of eighty-eight. He came to England in 669, and died in 690.

Two of Theodore's plans will help us in our study of the Prayer-book. The first was a Great Council of all the English Bishops except one, which Theodore summoned to meet at Hertford in 673. You will remember that there were still seven kings in England, and none of these kings had a Parliament to guide him. Six hundred years had to pass before England was to have one Parliament for the whole country, but as far back as 673 Theodore called a Parliament of the English Church, and showed that although England was divided into seven kingdoms, yet in Christ and His Church all were one.

The second plan which Theodore carried out was to make the monks open schools in the monasteries. It is difficult for us to believe that in those days even kings and queens could not write their own names, but it was so. Then and for many centuries after it was the Church which determined that children must be taught to read and write, and in those days the monks and nuns were almost the only people who knew, and who therefore could teach.

Thus the men and women who lived in monasteries to carry out better our Lord's command of Sacraments and Prayer were now to teach old and young what Christ had commanded, and how they could please Him by obedience.

APPLICATION QUESTIONS

1. How is the Church of Christ divided to-day ?
2. What difference would it make in our war with cruelty, sin heathenism, unbelief, if we were united ?
3. What did Christ say about this in St. John xvii. ?

Lesson X. ALFRED

INTRODUCTORY QUESTIONS

1. What have the Danes to do with English history ?
2. Tell the story of King Alfred and the cakes.

PRESENTATION

I. *King Alfred and the Danes.*—We have seen how Oswy at the Council of Whitby, and Theodore, Archbishop of Canterbury, nine years later at his Council of Hertford, made the Church in England feel that she was one, and made her act as one, although England was still split up into seven kingdoms with seven kings. That is a story of peace and goodwill, but the story of how the seven kingdoms became one was written in letters of blood and fire, of battle and murder and wanton destruction, in which one of the finest characters in English history grew to be loved and admired by every Englishman. That is King Alfred, whose capital city was at Winchester.

Shortly before A.D. 800 some pirates from Norway and Sweden landed at Holy Island or Lindisfarne, and seized everything that was worth carrying away. The island was occupied by monks, who were unskilled in fighting, and the pirates killed all who resisted, and burned the church and monastery. Next year they returned and did the same at Jarrow. So began one of the most terrible centuries in English history. From Norway, Sweden, Denmark, hordes of heathen savages poured across the North Sea, worked their way into England up all the rivers on the east coast, robbed, killed, and burned in every direction. Being heathen, they were specially furious and specially destructive to the monasteries, to the churches, and to all people who would not renounce Christ. They seized Edmund, King of East Anglia, and ordered him to deny Christ. When he refused they tied him to a tree and shot their arrows all over his body and finally beheaded him. A hundred years later his body was removed with great pomp to a new church in a town which has since been called from that event the Bury or Borough of St. Edmund's.

Year after year the Danes swept over England like a ruthless and irresistible tide, carrying back across the sea whatever they could find, and leaving a trail of dead bodies, burnt churches, ruined towns behind them.

It was in the middle of these horrors that Alfred was born at Wantage in 848. His father was King of Wessex, and sent Alfred all the way to Rome at the age of five to be confirmed by the Pope.

Alfred was the youngest of four sons, but in twelve years after his father's death each of his elder brothers had reigned, and had either died or been killed in battle. Hence Alfred found himself King of Wessex in 871 at the age of twenty-three, and the last bulwark in England against the Danes.

Once before the Angles had swept across Britain, driven the Church into Wales and Cornwall, and destroyed Christianity throughout the country. Was English Christianity to be destroyed in like manner? The answer depended on Alfred.

After seven years of useless struggle Alfred retired to the marshes of Somerset, where he and his men fortified the island of Athelney. There the little band trained and drilled and encouraged each other to believe that they could do what all the rest of England had failed to do, drive back the Danes.

Easter Day fell early that year—on the same day as in 1913—March 23, and found Alfred and his men busy praying and planning. In the middle of May they sallied forth from their marshes, met the Danes at what is now called Edington, in Wilts, and inflicted such a defeat on them that their leader consented to be baptized and to make a treaty with Alfred.

Six of the seven kingdoms of England had already been destroyed, and Alfred and the Danish leader, Guthrum, divided the country between them. If you draw a line on the map from London to Chester you will have divided England roughly as they did, Alfred taking all south and west of the line, while the rest became Danish land, and was known as the Danelagh or Danelaw.

II. *King Alfred and his Subjects.*—You cannot imagine what confusion reigned everywhere in Alfred's kingdom when at last the Danes agreed to leave it in peace. Churches and schools had been almost entirely destroyed, agriculture and industry of all kinds had come to a standstill, and everybody lived in terror of the Danes. To restore order, rebuild the churches, and to pass wise laws and see that they were obeyed, was almost as difficult a task as to conquer the Danes.

1. *His Laws.*—King Alfred was great as a soldier, but he was still greater as a Christian. He was always trying to be such a king as he thought Christ would be. When he drew up laws for his kingdom he put first the Ten Commandments, then he added our Lord's command, "That which ye will that other men do not unto you, do ye not that unto other men," and added that he who obeyed that need "heed no other doom book," *i.e.* in keeping that law he is keeping all.

2. *His Translations.*—Alfred felt keenly distressed at the ignorance which he found everywhere. No one expected the builder or the ploughman to read and write in those days, but the clergy ought to know about Christ and the Church, or how were they to teach the people? Ignorant Christians are never strong Christians. Yet Alfred tells us that when he came to the throne there were very few clergy south of the Humber who could understand the Latin of their service books and put it into English. He could not remember one south of the Thames who could do it.

We shall learn later on how we came to have a Bible and Prayer-book in English. When the whole story is told we find it beginning not in the sixteenth but in the ninth century, when King Alfred himself set to work to translate the most important books of his day from Latin to English, notably the Psalms.

3. *His Monasteries.*—Alfred wished people to pray as well as to work, and to teach as well as to learn. For this reason he founded monasteries which might provide both Churches for Sacraments and Prayer, and also schools for the children. Strange to say, it was easier to build the houses and to give them land than to find men who were willing to become monks. In gratitude for his victory over the Danes, Alfred put one monastery at Athelney, where he and his followers had spent the winter amid the marshes of Somerset, and in Shaftesbury and Winchester he founded convents for nuns.

You will see how important is the place Alfred fills in our study of the Church in England. It was he who saved England from again becoming heathen, and he who used his victory and his power to make wise laws, to raise up a body of clergy who knew the Faith, and to give them books in their own language from which they could learn and teach the people, young and old, rich and poor.

APPLICATION QUESTIONS

1. What do you think is the greatest thing Alfred did for England? Why do you choose that?
2. In what ways can people who are not kings imitate Alfred?

Lesson XI. THE FRIARS

INTRODUCTORY QUESTIONS

1. What sermons are mentioned in the New Testament?
2. What are friars? What have you heard about them?

PRESENTATION

I. *The Friars.*—Our Prayer-book provides not only for Sacrament and Prayer, but for sermons. In many of our churches three or four sermons are preached every week. We read in the New Testament of many sermons preached by our Lord (St. Matt. v.–vii.), by St. Peter (Acts ii.), and St. Paul (Acts xiii. 16–41), and of course it was by preaching, that is, by telling the story of Christ, that the Church spread all over Europe and heathen people heard the call to become Christians.

We have heard much in the last few lessons about monks and something about parish priests. To-day we are to hear of some wonderful preachers who were neither monks nor parish priests. Many of them were sent to preach to the poorest and the most ignorant, and so they were called by the Latin name *Frater*, which means brother. In English *Frater* became changed into Friar.

II. *Dominicans.*—Two great evils had become general in Europe about A.D. 1200. The first occurred amongst the educated people, and

the other amongst the very poor. The educated people were being taught many things that were quite untrue, especially that everything we can see and touch is bad. Thus houses and food and clothing, people's bodies, church buildings, and even the water and bread and wine of the Sacraments, were said to be bad. People were told by false teachers that the less they had to do with these things the better.

In Italy these false ideas were becoming so common, that a man named Dominic determined to train and send out a number of men who should move about from place to place preaching the truth and showing that this other teaching was entirely false. St. Dominic's preachers were called, from their founder, Dominican brothers or friars, but their name Dominican also means in Latin "Watchdogs of the Lord."

These men were meant to be both followers of their founder and watchers over the Church in the interests of God's Truth. They were to study and to know what people everywhere were thinking and writing and saying, and in their sermons were to do battle with what was untrue and to teach what was true.

The Dominican Friars came to England about 1219, and soon settled in London and Oxford. They wore long black cloaks, and were popularly known as Black Friars.

III. *Franciscans.*—The other evil which was to be attacked by preaching was not learning but ignorance, and was found not in the Universities, but in the slums.

Again it was in Italy that the evil was first realised. The cities there were older and larger, and the people often poorer than in other countries of Europe.

Some good Italian Churchmen saw that the monasteries and monks were careful to look after the poor and sick in the country places. The parish priests attended to those who went to church, but it seemed to be nobody's business to teach and visit the very poor in the slums of the cities. These were fast becoming heathen again, while their wicked ways made them very dangerous neighbours.

The pity and shame of it all grieved the heart of a rich young Italian named Francis. He lived in a town called Assisi, and to distinguish him from others of the same name he is known as St. Francis of Assisi.

St. Francis gave up home, friends, and money, dressed in a poor brown cloak tied round the waist with a piece of rope which he had picked up in the road, and he moved about amongst the poor, preaching and living upon such food and shelter as they could give him.

Very rapidly others followed his example. He founded the Order of Franciscan Friars, who were to hold no property, to live on the gifts of the people, to go about preaching, and, unlike the Dominicans, were not to study or to become learned men. Their mission was to the very poor and the very ignorant.

These Franciscan Friars came to England about 1224, and became very popular. As the Dominicans became known by their dress as Black Friars, the Franciscans were called for the same reason Grey Friars.

You will see the difference between the monks and the friars. Monks lived together in one house from the time they joined until they died. They encouraged people to leave houses and money to the monastery, so that many monasteries grew to be immensely wealthy. The purpose of the monks was prayer, and they wished to withdraw from the world as much as possible. The friars, on the other hand, never settled for long in any one place, never lived together in large numbers, might not hold property, and their main work was not prayer but preaching. They sought to be in the thick of everything that was going on, whether in the world of thought, like the Dominicans, or in the world of poverty and ignorance, like the Franciscans.

The Franciscans found, of course, that it was impossible to obey their founder's wish that they should avoid study and learning. When they visited the very poor they found that they must become doctors as well as preachers. They set themselves to study medicine and to learn all that was then known about our bodies, so that some of the best doctors of the day were Franciscan friars.

Like the Dominicans the Franciscans found their way to Oxford, where there were as many students as there are to-day. They could not hope to influence the students unless they read their books and knew what they were thinking. Then the Franciscans began to lecture, and crowds of young men came to hear them. One of the most famous men of the thirteenth century at Oxford was Roger Bacon, a Franciscan friar. He seems to have looked far ahead and to have seen how men might drive steamships, fly in the air, bring the distance nearer by telescopes, and produce a mixture which should explode with great force, like our gunpowder.

There have been no friars in the Church of England for centuries. The Orders offered a very strong temptation to lazy men to give up work and wander about begging and gossiping. A few men like that soon made English people dislike all the friars, but when St. Dominic and St. Francis first gathered their Orders round them, the members really wished to be like Christ, and to teach learned and ignorant to be so too.

APPLICATION QUESTIONS

1. If you wanted to teach ignorant people, would you do it best if you were learned, or if you only knew a little more than they know? Why?

2. What can we do to-day to bring to Christ people who never go to church?

Lesson XII. WYCLIF

INTRODUCTORY QUESTIONS

1. In what parts of the Church Service which you know best is the Bible used ?

2. Try and calculate how long you think it would take you to write out the whole Bible.

PRESENTATION

In our Church Services we not only use Prayer-books and hymn-books, but we use the Bible. In Morning and Evening Prayer almost all the Old Testament is read through every year, and the whole New Testament is read twice over during the twelve months, excepting Revelation, which is only read once. Besides that we sing or say all the Psalms twelve times a year. In the Holy Communion Office, Epistle and Gospel for every Sunday and Holy Day are read from the Bible, while all the Canticles in Morning and Evening Prayer, excepting two, come straight from the Bible.

More than that, it is stated by the Church of England, and every clergyman has to say that he agrees, that we must go to the Bible if we would know how we may be saved, and enabled to live here and hereafter as " children of God." (Article VI.)

In the days of King Alfred, and in the days of the Friars, every Churchman would have told you that the conditions of salvation were laid down by the Pope or by the Church. How came the Church of England to say that we must look for them in the Bible ?

The change took place very slowly, but if we are to see how it came, we must wish ourselves back to the last years of the fourteenth century, say 1380, and learn about a famous man called Wyclif.

I. *Wyclif and the Church.*—There was a beautiful idea in the Church centuries ago. Christ is the King of all Christians, and His rule must cover not only their religious life, but their business, their homes, and their dealings with others in the same neighbourhood, in the same nation, and in other nations. That is to say, Christ is supreme over their politics, their work, and their religion. If that is so, surely the rulers of the State must be Christian, and it will be all for good if the Pope, who was then regarded as the Head of the Church in the West, can not only tell men what they must believe, not only consecrate Bishops and guide the religious life of the nation, but also control politics, levy taxes, and set up or depose kings, even waging war when necessary against his enemies.

Similarly in a country like England it was only natural that a good king like Alfred should take bishops for his advisers in all affairs of the State, not only because few others had any learning, but also because if they were truly Christian men they would be able to tell him what was God's Will.

All this was very beautiful, and if men had been perfect the Church and the State would have worked hand in hand, and the Kingdom of Christ would have been established everywhere. Men are not perfect however, and so this beautiful idea worked untold harm in the Church. Popes loved their position, not because they were Christlike, but because they could make themselves rich. They waged war to gratify pride, and taxed Churchmen everywhere to pay the cost of it. In England, instead of the noblest Churchmen becoming Bishops and then telling the king what is the Will of God, men entered the king's service, and if they were clever and pleased him, he persuaded them to be ordained, and then gave them bishopricks. There have always been true Christians among the Bishops and other clergy and among the lay members of the Church, but we must allow that in what we call the Middle Ages nearly all the high offices in Church and State were held by men who cared most of all for money and power.

Wyclif was one of the fearless men who wrote books and tracts and preached sermons, in which he told the rulers that they had wandered far from the example of Christ and the Will of God.

Both the Pope and the rulers in England were very angry. They put Wyclif on trial, but did not succeed in doing him any harm.

II. *Wyclif and the Bible.*—While Wyclif was thus trying to open men's eyes to the evils which were being permitted in the Church, a terrible thing happened which gave a serious blow to the religion of Christ. The Pope died at a time when the Church abroad was split into two bitterly hostile parties. Instead of agreeing upon a new Pope, each party elected its own Pope, and the Church had to witness the strange sight of two Popes, each claiming to be the supreme representative of Christ on earth, each trying to drive the other and all his followers out of the Church.

Christian men like Wyclif felt fearfully ashamed of the whole thing. It dealt a deathblow at the Pope's claim to guide and advise and to be to the Church the great example of what Christ would be and say and do if He were to walk the earth again.

If men could no longer go to the Pope and learn what was true and so get guidance, where could they go? They must have some court of appeal. Wyclif answered that they must appeal to the Bible. He told the Church of England so in 1380, but it took more than 150 years for the Church to agree with him.

How could Churchmen appeal to the Bible when it was in Latin, which none but the learned could understand? Wyclif answered that question by setting to work to translate the whole Bible into the English language. We have seen that King Alfred was anxious that his clergy and people should know something of the Bible, and to that end translated the Psalms into the language of his day. Wyclif was the first to translate the whole Bible into English. Even so, very few could possess

it. Eighty years more were to pass before printing was invented, so that till then every word of every copy of Wyclif's Bible had to be written by hand. A copy of the Bible in his day would cost about £40. To-day it can be had for *6d.*

APPLICATION QUESTIONS

1. What truths of our Creed could you prove from the Bible? How would you do it?
2. Why could so few people read in Wyclif's day? What opportunities have we that they had not? and what responsibilities?

Lesson XIII. CRANMER AND THE PRAYER-BOOKS OF EDWARD VI

INTRODUCTORY QUESTIONS

1. How do you think we have come by our Prayer-book?
2. What do you know about "Bloody Mary"?

PRESENTATION

When Wyclif translated the Bible from Latin into English he showed how well the English language could express religious feeling, and he made the people wish to have more English and less Latin in the services in church. This wish grew and grew until Cranmer became Archbishop of Canterbury in 1533, and began slowly to give the people what they asked for. One of the most important changes which gave us our Prayer-book was the use of English which people could understand, instead of Latin which was but little known, for the services. The idea and the wish had been growing for 160 years, and became so strong when Cranmer was Archbishop that he made the change.

The change was made in four steps, spread over fifteen years, 1535–1549.

(a) *The English Bible.*—We shall study the history of the English Bible later on, but we must now notice three things: First, the changes in the English language since Wyclif died in 1384 made it necessary that the Bible should again be translated if the people were to understand it. Secondly, printing had come into use, so that copies of the Bible could be rapidly multiplied and sold at a much lower price. Thirdly, the Government had been very much opposed to any translation of the Bible, but now they consented, and in 1537 gave orders that the Bible in English was to be set up in all the churches at the joint expense of the clergy and parish. Very soon afterwards Lessons were read from the English Bible in the services, one in the morning and one in the evening.

(b) *The Litany.*—In 1544 England was in great trouble. The king, Henry VIII, was cruel, and had put many of the best men and women to death because they did not agree with him. All the most important

people went in fear for their lives. Henry had been carrying on war with France without any success. The harvest had been bad, and poverty or starvation confronted almost the whole nation.

It was decided in consequence of these troubles that the nation should be summoned to a Day of Humiliation and Prayer. The day was fixed, but very few people came to the churches to pray. When the reason was asked, the answer was made that the prayers were all said in Latin, and no one could understand them. "What was the good of going to church to pray when you did not know what was being said?"

To meet this general feeling Cranmer drew up our Litany from several old Latin books and gave it to the people in English. It was first used in church in 1545.

(c) *The Holy Communion.*—The first step towards an English Communion Service was taken just after Henry VIII died in 1547. The order was then given that the Epistle and Gospel were to be read in English. All the rest of the service continued to be said in Latin. A year later, 1548, another change was made. A new service for Holy Communion was drawn up and attached to the old. The new one was in English, which was meant to help the lay people to understand what they were doing when they came to Holy Communion.

The old Latin Office was taken first up to the point at which the priest who was celebrating had consecrated and partaken of the Bread and Wine. Then came the English part, during which the laity received the elements.

(d) *First Prayer-book of Edward VI.*—The fourth step which made our services entirely English was taken in the next year, when an entire Prayer-book in English was published, and for the first time in English history an Act of Parliament was passed ordering every clergyman in every church in England to use that book and none other. This was called the Act of Uniformity.

This Prayer-book had but a short life, for three years later, in 1552, a second was put out by order, and every clergyman was bidden to use that instead of the first.

These books are known as the First and Second Prayer-books of Edward VI.

The Martyrdom of Cranmer.—Hardly had the second Prayer-book come into use than Edward VI died at the age of sixteen. His eldest sister, Mary, became queen, and at once undid all the changes which Cranmer had introduced, ordering all the old Latin service books to be used as before. Cranmer knew well that he would receive little mercy from the queen, but he would not fly the country as many of his friends had done. He was seized and thrown into prison; a paper was put before him, in which all his changes were condemned; he was told that his life would be spared if he signed the paper to say that he had done wrong and was sorry for it.

For a moment his courage failed him and he signed the paper. Mary did not, however, keep her promise to spare his life. He and others were taken to Oxford and ordered to be burned to death. Cranmer's courage returned in face of death. He publicly declared that he was ashamed of having signed the paper, and in proof of it he held the hand that had signed it in the flames until it was consumed. Then he was fastened to the stake, and without wavering passed painfully into rest.

APPLICATION QUESTIONS

1. Why do you think the tone of the Litany is sad? Give one or two sentences to show that it is so.
2. Would you call Cranmer a brave man or a coward? Why?

Lesson XIV. QUEEN ELIZABETH

INTRODUCTORY QUESTIONS

1. What do you know of "Good Queen Bess"?
2. What good queens have ruled England?

PRESENTATION

A. *The Queen's Enemies.*—People often quarrel about what they will do with something that is old—an old garment, for instance. One person will say, "Go on wearing it, it will last a long time yet." Another will advise that it should be thrown away and an entirely new one bought. The owner will value it because it is old, or because it was given by a dear friend, but will see that its colour has faded, and that it is worn in places, and so is likely to plead that it should be cleaned, mended, and then used as before.

When Elizabeth became Queen of England, 1558, she found people quarrelling like this over the old Church, which could trace its origin to the days of the Apostles. One party in the State wanted to keep it as it had been when Elizabeth's father, Henry VIII, became king. Those were the Roman Catholics. Another party wanted to throw everything away and to begin to make an entirely new Church. Those people we shall call Puritans. The third party, to which the queen belonged, said, "The Church is old. It has made mistakes. Some of its members are not as good as they should be, but the old Church is the gift of Christ, and a new one can never be that. We will not keep it exactly as it was fifty years ago, for it needs to be cleansed, but we will not throw it away. We will purify it as far as is necessary, and then will go on belonging to it, just as we did before."

We want to learn in this lesson, first, how Elizabeth's enemies, that is, the Roman Catholics and the Puritans, tried to get their way, and then how Elizabeth's friends won at last and what they did.

Of course the two parties who disagreed with Elizabeth did not fight side by side. They hated each other even more than both hated Elizabeth. They attacked her in quite different ways, so that we must learn about them separately.

(a) *The Roman Catholics.*—We learned in the last lesson that Queen Mary, the eldest daughter of Henry VIII, was a Roman Catholic, and that when she became queen she forbade everybody to use either of Cranmer's two Prayer-books, and even burned Cranmer at the stake.

We heard, too, some weeks ago, how the good Bishop of Rome, St. Gregory, loved the fair-haired, blue-eyed boys of Yorkshire, and sent St. Augustine to make England Christian. The Popes who followed St. Gregory were not all good like him. They wanted to rule over England, and to make English kings and queens their servants. They often made Italians bishops or vicars in England, although they had no intention of coming to England at all. They drew the money, but they did no work. Besides that the Pope was constantly making the English clergy pay large sums of money to him to help him to carry on wars in which the English had no interest or share.

Henry VIII was a very masterful king, and made Parliament pass laws which declared that the Pope had no authority in England, and that any clergy who sent money to the Pope or asked his advice would be punished.

Queen Mary, Henry's daughter, undid all that, and gave back to the Pope all the power he asked for.

When Elizabeth became queen everybody wanted to know how she was going to treat the Pope. The Roman Catholics, of whom there were many, thought Henry had been very wrong, and they hoped that Elizabeth would let the Pope have all the power Mary had given him.

The Pope tried every means to persuade Elizabeth to obey him, but Elizabeth thought the Popes had done so much harm to England, that she refused. She brought back the laws her father had passed against the Pope.

Then the Pope declared that Elizabeth had no right to be queen. He tried to thrust her out of the Church altogether, and made it known amongst the Roman Catholics in England that they need not obey her, and that anyone who put Mary Queen of Scots on the throne instead of Elizabeth would have his blessing.

The result was that Elizabeth's life was always in danger, and she had to get Parliament to make many laws against the Roman Catholics.

Never since Mary died has the Pope had any authority in the English Church, although we to-day respect him as the earthly Head of a large and important Branch of the Catholic Church.

(b) *The Puritans.*—The people who wanted the old Church to be given up in favour of a new one which they thought they could make were the Puritans. They hated everything to do with the Pope; they tried

hard to persuade people that it was wrong to have Bishops, or to wear surplices, or to use a Prayer-book, or to sign the cross on a child's forehead in Baptism, or to kneel at the Holy Communion, or to use a ring in marriage.

They looked into their Bibles to see what was commanded there, and they said that whatever the Bible did not order must not be done. It was a very foolish position to take, because the Bible does not forbid everything that it does not command. Everybody does many things that are not commanded in the Bible, and are perfectly right, such as kneeling when we pray.

As the queen's reign went on the Puritans became so bitter that she asked Parliament to pass a law banishing them from England.

B. *The Queen's Friends.*—Between the two parties, Roman Catholics and Puritans, the queen had quite a lot of friends who agreed with her that the Church of Christ must never be driven out of England. Some changes might be needed, but all that belonged to the Church by the gift of Christ or the wisdom of the Apostles must be kept with the greatest care.

One of the first things that the Church of England needed was a Prayer-book. Queen Mary had forbidden the use of both Cranmer's Prayer-books, and had brought back the old books and the Latin tongue. Queen Elizabeth called together her friends, and told the most learned of the Bishops to decide upon a Prayer-book for the Church. They adopted the second Prayer-book of Edward VI, but made alterations of importance and added some prayers—and all the clergy in the country were commanded to use it. We shall see some of its details another day. Its date is 1559.

APPLICATION QUESTIONS

1. Roman Catholics sometimes ask English Churchmen where their Church was before the Reformation. They answer: "Where was your face before it was washed?" What do they mean?

2. Give in a few words some of Queen Elizabeth's difficulties.

Lesson XV. THE ENGLISH BIBLE (I)

INTRODUCTORY QUESTIONS

1. What two translations of the Bible are used in England? What is each called? (Authorised and Revised Versions.)

2. To what reign and date does each belong?

PRESENTATION

A. *King James and the Puritans.*—When Elizabeth died in 1603 the heir to the throne of England was king of Scotland. In Scotland he was James VI, but in England James I.

As he travelled from Edinburgh to London the King was met by a body of people belonging to the Puritan party, who presented him with a long petition asking that the Church of England might be altered to suit their views. This petition was said to have been signed by 1000 clergy, and so was called (from the Latin *Mille*, thousand) the Millenary petition. They asked James, as we have seen them asking Elizabeth, that the surplice, cross in Baptism, ring in marriage, and Confirmation might all be given up.

James answered them that he would call a Conference of leading men on both sides as soon as he had time.

This conference met the following year, 1604, at Hampton Court Palace in London. Four leaders on the Puritan side were summoned, and on the side of the Church nine Bishops and several others. King James himself took a leading part in the Conference, holding private discussions, sometimes with one side, sometimes with the other.

Two great results came out of the Conference ; first, the third Prayer-book, which had been issued in Queen Elizabeth's reign, was again revised, and makes a fourth Prayer-book, 1604. Secondly, what we call the Authorised Version of the Bible was asked for and granted.

The changes made in the fourth Prayer-book were few and unimportant and will come before us in later lessons. Now that we have reached the issue of our wonderful English Bible, we cannot do better than gather together the different chapters of its strange story.

B. *The Authorised Version: its Predecessors.*—The first two chapters have already been told. We know how King Alfred, who died in 900, grieving that the clergy were so ignorant, translated the Psalms into the English of his day. We have seen how Wyclif, 500 years later, translated the whole Bible into English, so that the clergy and laity of that time might compare the sayings and doings of the Popes of Rome with the example and teaching of Christ and His Apostles.

We must pass over the work of several great men and make the story of William Tyndale our third chapter.

" If God spare my life," ran Tyndale's motto, " ere many years I will cause that the boy that driveth the plough shall know more of the Scriptures than the most learned men " at the time of Tyndale's birth. It was an easy thing to say, but a very difficult and painful task to carry out. The government in England and the Bishops all over western Europe were against him.

The rulers in England were not altogether to blame for trying to stay Tyndale's hand. If reforms were advocated by irresponsible persons whose language might sometimes be violent, there was no knowing to what excesses popular sympathy might be driven.

It was not without reason that the authorities feared the results of putting the Bible in the hands of unlearned people. In the days of Josiah, king of Judah, a portion of Deuteronomy was found in the Temple,

and terrified king and people by the sternness of its threats because its commands were being disobeyed. Josiah expressly sent the leading men of the kingdom to inquire of Huldah the prophetess: "Go ye," said the king, "inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us" (2 Kings xxii. 13). If men like Tyndale could put the Bible in the hands of everybody in their own language, and produce an effect like that which the few chapters of Deuteronomy produced in Judah, it was only too likely that the wildest forces of disorder would be let loose and would attack with ridicule or destruction whatever had been held most sacred. It would be easy, for example, to arouse people to believe that all stained-glass figures of God the Father or of Christ involved a direct and dangerous disobedience to the second commandment. A campaign of smashing the windows of churches, such as actually happened under the Commonwealth in the seventeenth century, would break out and could hardly be arrested until every stained-glass window in the land was destroyed. As a matter of fact, every step in the direction of reform, whether sanctioned by authority or not, seriously damaged the prestige of the old and led to gross acts of irreverence. Ribald songs were sung in the streets ridiculing the central mysteries of our Faith, sacred symbols and instruments of Divine service were destroyed, and men hesitated not to show how little reverence lay in their hearts for the fundamental objects of religion.

Hence we must not blame Bishops and others if they were unable to see across centuries and to know what the English Bible would come to mean in the formation of English religious life and character. If they opposed Tyndale and refused to sanction his work, it was in the interests of order as they conceived it.

The struggle began in 1523, when Tyndale wrote to the Bishop of London to ask for the loan of a room in his palace in London, for the purpose of translating the New Testament from Greek into English. The Bishop refused to give Tyndale lodging, and forbade him to carry out his purpose.

Finding that the English Bishops would do their best to stop his work, Tyndale determined to leave England and seek shelter abroad. He first settled in Cologne in 1524, and there began work under conditions of great poverty and hardship. He had succeeded in getting some sheets of his New Testament printed when the Archbishop of Cologne, at the request of the authorities in England, sent to arrest him. Tyndale only knew of the danger just in time to gather together his type and papers and escape to Worms.

He was well aware that it was useless to send his printed sheets into

England without some kind of concealment. He therefore made friends with merchants who were sending bales of wool across to England, and they consented to pack Tyndale's sheets amongst the wool.

In England the rulers knew that the New Testament was finding its way into the country, but they could not see how to stop it. They offered a price for every page, and then burnt all they could buy in a public bonfire outside St. Paul's Cathedral. The money paid was sent to Tyndale, and of course provided him with just what he wanted for the purchase of more materials for his work.

With heroic persistence, and amid ceaseless dangers, Tyndale completed his English New Testament in 1526 and the Pentateuch in 1530, after which he seems to have lived in Antwerp till he was seized in 1536 and strangled for heresy at Vilvorde, near Brussels.

APPLICATION QUESTIONS

1. What would you have done if you had been Bishop of London in Tyndale's time? Why?

2. Draw a map of Europe and put in places and dates connected with Tyndale.

Lesson XVI. THE ENGLISH BIBLE (II)

INTRODUCTORY QUESTIONS

1. What are the two halves of the Bible called? In what language was each first written?

2. How many "books" are there in each?

PRESENTATION

I. *The First Authorised Bible.*—William Tyndale lived a life of poverty and danger far away from his friends for twenty years, in order that English people might read the Bible in their own language. At last he was caught and strangled as a dangerous heretic. It is one of the strange facts of history that within two years of his death the English Government ordered every Church to have a copy of his Bible set up where everybody might read it.

It came about in this way. A translation of the Bible in German was circulated in Germany, and another in Switzerland. A man in England, named Coverdale, got hold of them and of some Latin translations, and from them translated the Bible into English. This was brought out in 1535, the year before Tyndale's death. Only the year before that, 1534, King Henry had quarrelled with the Pope and refused to let him interfere any more with English affairs. Henry had forbidden anybody to send money to the Pope or to ask advice from Rome. Some of the king's advisers wished to bring about greater changes in the English Church

than those approved by Henry. They thought it would make an excellent beginning if the Bible was thrown open to everybody, so that all might know what the Bible said. This party was strong enough in 1535 to get permission for Coverdale's Bible to be openly sold in England, and when a new edition was called for in 1537 the king actually commanded it to be sold and used.

Another Bible appeared in the same year, 1537. This was called Matthews's Bible, but really it was brought out by a man named John Rogers. It was a much better translation, and soon took the place of Coverdale's Bible. Archbishop Cranmer wrote a preface to it, and it became known as the "Great Bible," or Cranmer's Bible. In 1538 the English Government ordered every parish Church to buy a copy and keep it where everybody could read it.

It is quite likely that neither the English Government nor Archbishop Cranmer knew that the excellent translation, published as Matthews's Bible, was taken, almost word for word, from Tyndale, excepting the part of the Old Testament from Ezra to the end. Thus the English Bible, for which Tyndale gave his life, was set up within every Church within two years of his martyrdom.

II. *Language.*—Tyndale had two great advantages over Wyclif. Every word of every copy of Wyclif's Bible had to be copied out by hand. Between his death and Tyndale's birth printing was invented. If it had not been so, Tyndale could not have issued more than one or two copies, unless he got a large number of people to help him, and that he could not afford.

With the printing press Tyndale could print pages of his translation by hundreds.

A second great difference lay in language. The Old Testament had been written in Hebrew and the New Testament in Greek. It happened, however, that the Aramaic talked by the Jews in our Lord's time was so different from the Hebrew of the Old Testament, that very few people could read the Old Testament in the original language, and were largely dependent upon a Greek translation, which had been made in Alexandria. It was this Greek version which was used by the New Testament writers in their quotations from the Old Testament.

Again, after the Roman Empire had been divided into East and West, about A.D. 300, and Constantine built and moved to Constantinople, the people in the West spoke Latin more and more and forgot Greek, as others had already forgotten Hebrew.

A great writer, named St. Jerome, had translated the whole Bible into Latin between A.D. 400 and 420. This was the only Bible known for centuries in the West, and was called the Vulgate. It was the only version of the Bible at Wyclif's command, and from this Latin translation he had produced his version in English.

If you write a letter in English to somebody in Germany, and the German translates it into Italian and sends it to someone in Italy, then the Italian translates that into Spanish, you can imagine that the Spanish version may not always represent exactly what you said. It would be much better if the Italian knew English and could translate the letter for his Spanish friend directly from your English version.

The same is true of the Bible. St. Paul, *e.g.*, wrote his Epistles in Greek. Jerome translated the Greek into Latin, Wyclif translated the Latin into English.

Tyndale, however, knew both Hebrew and Greek, so that he was able to go to the language of the actual writers, and hence his translation was the best.

Coverdale went even farther away than Wyclif from the originals. While much of his Bible was translated from Latin, some of it was translated from German, which, in its turn, was translated from Latin. There were thus two different languages between the original Hebrew or Greek and parts of Coverdale's translation.

We have one special reason for being interested in Coverdale's Bible. You will have noticed that the Psalms in the Bible are very different from the Psalms in the Prayer-book. The reason for that is that the people used to sing the Psalms according to Coverdale's translation, and knew them so well that when the Bible was issued in 1611, in what we call the Authorised Version, they asked to be allowed to continue to sing the version of the Psalms which had become so familiar. Hence the Psalms in our Prayer-book are those of Coverdale's Bible of 1537, while those of our Authorised Version of the Bible were translated from the Hebrew in 1611.

III. *The Authorised Version of* 1611.—Several other translations of the Bible were issued between 1540 and 1600. Many of them had notes explaining the text which were often misleading, and often violent in their criticism of the authorities. One of these notes explained the "locusts of the abyss" in the Revelation to mean the rulers of the day. Hence when James I called the Hampton Court Conference, the Puritans asked for a new and good translation of the Bible into English. The request was granted, and resulted in the Authorised Version of 1611, which has for 300 years been one of the greatest blessings God has ever given to England.

The translation which we call the Revised Version was published in 1884.

APPLICATION QUESTIONS

1. Point out some differences between the Psalms in the Bible and the same in the Prayer-book. Which do you find on the whole—i. the easier to understand; ii. the easier to sing?

2. Why do you think English people continue to use the Authorised Version far more than the Revised ?

Lesson XVII. THE PRAYER-BOOK COMPLETED

INTRODUCTORY QUESTIONS

1. What do you know of Charles I and Cromwell ?
2. Why do we talk of " King Charles the Martyr " ?

PRESENTATION

I. *Storm and Stress.*—The final chapter in the growth of our Prayer-book to its present form is a story of battle, prison, and death. The first Prayer-book, in 1549, was born in a storm, the last Prayer-book, of 1661, was also given to the world in a time of quarrel and fierce anger.

We must try to get clearly in mind a few dates and a few names.

In 1642 King Charles I was at the head of an army, and the English Parliament was fighting against him with another. William Laud, the Archbishop of Canterbury, and many of the other Bishops were all in prison.

What had happened to bring about such a terrible state of affairs ?

We have already seen in the reigns of both Elizabeth and James I that a body of people called Puritans wanted to destroy the old Church and make a new one in its place. Neither Elizabeth nor James would hear of it. Charles I was just as strong a defender of the Church, especially of the government of the Church by Bishops. It was only natural that in return Churchmen should strongly support Charles.

Charles, however, was not always wise. He did things which made people very angry ; for example, because Parliament would not do all he wished, and in particular would not grant him all the money he asked for, he dissolved it, and for eleven years ruled without a Parliament at all. He issued his own laws, ordered taxes to be paid on his own authority, and did by himself all that Parliament ought to have been called together to do. When at last he allowed it to meet, in 1640, it was to ask for more money to carry on war with Scotland. Parliament refused, so Charles dissolved it again, when it was only three weeks old. At the end of the same year he called another Parliament, and that Parliament made him promise that it should continue to meet until it dissolved itself. It is called the Long Parliament, because it met in November 1640, and lasted for thirteen years. The work they did makes terrible reading. In 1642 war broke out between Parliament and King Charles, and only ended with the King's defeat in 1644.

In 1643 Parliament decided to abolish all Bishoprics and to create a new form of religious worship and discipline.

In 1645 Parliament beheaded Archbishop Laud, after keeping him in prison in the Tower of London for over four years.

In 1649 Parliament beheaded King Charles at Whitehall in London.

II. *The Commonwealth.*—Cromwell became the leader of the Parliamentary party because he was a great soldier and had the army to support him, but he too very soon quarrelled with Parliament. As long as the enemies of Charles and of the Bishops were attacking the King they were united, but as soon as they began to talk of what they would put in place of King and Bishops they quarrelled among themselves.

At last Cromwell forced his way into Long Parliament, his soldiers behind him, dissolved it, and till his death, five years later, governed the country as Charles had done by his own will, supported by the army.

In 1646, the year after Laud was executed, the English Prayer-book was forbidden. Another book, drawn up by men chosen by Parliament, was ordered to be used. Clergy who would not declare Bishops unnecessary to the Church, or who refused to abandon the Prayer-book, were turned out of their Vicarages without mercy to starve. On Christmas Day, 1657, a whole congregation in London was disturbed by Cromwell's soldiers while they were expressing their joy at the birth of Christ by joining in the Holy Communion according to the Prayer-book service. They were all marched off to prison. The last man to be put to death in England for his faith was a Roman Catholic, who was executed by Cromwell in 1654.

III. *The Restoration.*—Cromwell's government had been the government of one strong man, and when he died in 1658 there was no strong man to take the reins. People in England had had time to think. They had been horrified at the execution of the King and Archbishop, and they found the tyranny of Cromwell no more pleasant than the tyranny of Charles.

Charles I had a son of his own name, who had fled abroad when his father suffered defeat. A large body of Englishmen now asked him to return. The country was quite willing to restore the monarchy, the Church, the Bishops, and the Prayer-book.

In May 1660 Charles II landed at Dover and made a triumphal progress to London. Like his grandfather, James I, he was at once appealed to by the Church party and by the Presbyterians to model the Church on the very different lines desired by each. Like James I he invited both sides to a Conference, which was held in the Bishop of London's house in the Savoy. Both sides were still too much embittered against each other to allow any hope of agreement, and the Conference led to nothing. Again the Prayer-book, which had been forbidden for fourteen years, was revised and issued in 1662. That is the Prayer-book which we use in church now. You will find in it a service for Baptism for those of riper years. This was drawn up and put there in 1662, because

Sacraments as well as Bishops had been thrown aside by Cromwell, and for fourteen years very few had been baptized. It was for them, in the first instance, that this new Office was needed, while, in the second place, colonies were growing up in North America, amongst whom American Indians were desiring to become Christians, and for them, too, an adult Baptismal Office was needed.

APPLICATION QUESTIONS

1. How many years did it take for the English Prayer-book to reach its present form, and for how many years has it been in use as it is now ?

2. Why are there no missionary prayers in the Prayer-book, excepting the Collect for Good Friday and opening words of the prayer for "All sorts and conditions of men" ?

Lesson XVIII. THE EXPANSION OF THE CHURCH: (I) AMERICA

INTRODUCTORY QUESTIONS

1. What do you know of the United States of America ?

2. What missionary societies do you know of, and what do you know about them ?

PRESENTATION

I. *The First Colonies.*—We have now traced our Lord's command of Sacrament and Prayer through the Church's story to the date at which our Prayer-book reached its present form—1662. We have seen how that command was obeyed as the Church spread from shore to shore—in Palestine, Asia Minor, Greece, North Africa, Italy, Gaul, and England. We have followed the growth of the Prayer-book from the early days when every three hours pious men and women who had fled from the world read these Psalms and Lessons and offered up their prayers in the quiet chapels of the monastery. We have watched the growth of the English language, which began as the clumsy tongue of a horde of heathen invaders, but became more and more capable of expressing the deepest religious feelings until the English people grew restless with the Latin services, and asked to be allowed to read the Bible and to worship God in a language that was all their own.

We have marked how each of our five Prayer-books came to life and light through the birth pangs of a national crisis—after Henry's quarrel with the Pope, after "Bloody Mary's" passionate persecution, after the advent of the Scottish king and the passing of the English throne from the Tudors to the Stuarts, and, lastly, after the ascendancy of the narrow and bitter Puritan, when the nation, tired of a religion of gloom, called the son of the martyred Charles to occupy the throne.

We must now try to give some kind of completeness to the long story by tracing how the Church of England, which in the sixteenth century seemed so lonely and yet so conscious of her Apostolic pedigree, became a Mother Church, and planted vigorous offshoots, which to-day own their daughterhood and call her blessed, in America, in Africa, in Asia, and in the far continent and islands of the Southern seas.

From this marvellous story of expansion we can take here only three chapters—the consecration of the first Bishop to a diocese outside the British Isles, the spread of the Church in India to the stage at which the first native was consecrated to the Episcopate, and the miracle of the birth and growth of the missionary diocese of Uganda.

The story of the first colonisation of what is now the United States reads like a romance. Expeditions were fitted out at the expense of private individuals to whom large grants of land on the new continent were made by Queen Elizabeth. Adventurers set out to seek their fortunes in the new world, hoping that the discovery of a gold mine or the plunder of a Spanish treasure-ship would rapidly enrich them and their friends. Instead, however, of gold and treasure the emigrants were doomed to find hostile Indians, quarrelsome companions, poverty, disease, and death. Expedition after expedition was sent out from England to found new colonies and perished in the attempt. Such a party was sent out by Sir Walter Raleigh in 1584. It consisted of two vessels, whose commanders landed in what is now North Carolina and brought back such glowing reports that it was determined, in honour of Queen Elizabeth, to call the district Virginia. Seven ships with 108 settlers started in the following year, and began to make their homes in the new country. Their leaders quarrelled, with the result that one returned home, while the other took to exploring instead of attending to the emigrants. Difficulties arose with the Indians, who collected 1500 warriors with the intention of wiping out the whole colony. That fate was averted, but when the first leader returned at the close of the year with more settlers he found that the few survivors of the first expedition had taken ship and returned in a body to England.

The attempt to colonise North America failed so long as the settlers or those who sent them aimed at the rapid accumulation of wealth. Not until the adventurer and explorer were replaced by the patient farmer, and not until the authorities at home realised that for many years the colonies must cost much money and could send back none, was there any hope of successful settlement.

II. *Beginnings of Church Life.*—At last three main centres were established which reflected in their religious beliefs all the struggles of the latter days of Charles I and of the Commonwealth. Virginia was colonised by members of the Church of England. They embarked all their resources in estates upon which tobacco could be profitably grown,

became large landowners, and employed many slaves. To the north of Virginia—still on the Atlantic seaboard, for the Indians made it dangerous to settle inland—grew up the group of colonies which were known as New England. Here lay the stronghold of Puritanism, chiefly of a congregational type, with two centres at Plymouth and Boston respectively. They occupied themselves with pastoral and agricultural work.

From the first some of the settlers felt that they ought to teach the heathen Indians about Christ. There were no missionary societies in those days who could collect money and spend it on missionary work. Sir Walter Raleigh was so anxious that something should be done that he gave £100—a large sum in those days—towards the evangelisation of the Indians in Virginia.

Another expedition was sent to Virginia in 1606 with a licence from James I. The Rev. Robert Hunt accompanied the colonists with the intention of providing both them and the Indians with the services of the Church. The party landed and built a settlement on a spot which they called after the King—Jamestown—and there Mr. Hunt built a church, held the first celebration of Holy Communion on American territory, and began the practice of daily service, which was carried on for many years. Lord Delaware was one of the first governors of the colony. The moment he landed he fell on his knees on the beach to ask God's blessing on his term of office, and then proceeded to a more formal act of worship in the church which Mr. Hunt had just built.

III. *The Church's Hour of Need.*—In spite of good beginnings the church life of the colony grew weaker and weaker. There was no Bishop in America. Virginia belonged to the diocese of London. There could be no Confirmations and no ordinations in the colony. Such clergy as ministered there had to be sent out from England. Reports came home telling of the spiritual needs of the settlers, and the Bishop of London appointed a certain Dr. Bray to visit Maryland and make inquiries. Dr. Bray set to work to collect money to buy and send books to the clergy in the colony. He asked Parliament to give him a grant for this purpose, but in vain. He then gathered a number of earnest Churchmen into a society for the purpose of "Fixing of Parochial libraries throughout the Plantations." This took place in 1698, and the society soon changed its name to the "Society for Promoting Christian Knowledge," our venerable "S.P.C.K."

In the same year Dr. Bray faced the dangers of the Atlantic in midwinter, and visited the colony to see for himself. He recognised at once that clergy were needed as well as books, and asked his society to appoint a committee which would specially attend to the training and sending of clergy to the "Plantations." This was done, and in 1701 the "Society for the Propagation of the Gospel" (S.P.G.) was formed.

The need for a Bishop for the colony became more and more pressing.

Archbishop Laud, before his death in 1645, had proposed a scheme for a Bishop for Virginia, but it was never carried out. Archbishop Tenison left £1000 to the S.P.G. in 1715 to provide for two Bishops, one for the mainland, one for the West Indian Islands. Enemies of the Church in Parliament managed to thwart the schemes. A touching appeal for a Bishop came from New Jersey. "The poor Church here in the wilderness . . . there's none to guide her among all the sons that she hath brought forth. We have been here these twenty years calling till our hearts ache, and ye own 'tis the call and cause of God, and yet ye have not heard or have not answered, and that's all one."

In 1782 the American colonies broke away from England after a successful war, and created the United States, but still there were no Bishops. The S.P.G. had been working hard all the time, had supplied clergy, and funds, but the English Parliament thwarted every attempt of the Society to found a see in America. At last, on November 14, 1784, the year after the close of the War of Independence, the Scottish Bishops consecrated Dr. Samuel Seabury in Aberdeen for work in the new States. In 1786 Bishops were consecrated in Lambeth Palace Chapel for Pennsylvania and New York respectively, and to-day the three Bishoprics have grown to eighty-five.

APPLICATION QUESTIONS

1. Why did it take so long to send an English Bishop abroad ?
2. Did the "Plantations" and colonies in America gain or lose by breaking away from England ?

Lesson XIX. THE EXPANSION OF THE CHURCH: (II) INDIA

INTRODUCTORY QUESTIONS

1. What can you tell about the geography and peoples of India ?
2. What do you know of their religions ?

PRESENTATION

1. *The Gospel in India before* 1813.—The year 1913 marks the centenary of a victory whose importance only increases with time. On June 23, 1813, after a heated debate, the English Parliament passed resolutions permitting men and women to settle in India for the purpose of preaching the Gospel.

India during the early years of the nineteenth century was a vast battlefield on which fierce and cruel encounters raged, first in one quarter and then in another. The British power had not yet established itself

so firmly that all hope of expelling it had to be abandoned. Untamed and apparently untamable races, who had always lived by war, descended from their hills to prey upon the milder inhabitants of the tropical plains, and especially to drive back the advancing white men, who tried to reduce them to order and even threatened to tax them. Large areas, such as the Punjab and Sindh, still lay outside British rule, while the actual government of the conquered provinces was vested, not in the hands of the British Crown and Parliament, but with the directors of what was called the "East India Company." The British Parliament claimed more and more control, but in 1813 its interference was practically limited to passing laws from time to time, which were embodied in the Company's charter, and to the appointment of the Governor-General, who controlled the action of the Company in the interests of both the British and Indian peoples.

Before 1813 the British rulers in India feared no enemy as they feared a "man with a Bible." They argued that the preaching of the Gospel of Christ would throw the whole Moslem and pagan population into rebellion. It would also, they urged, upset religious ideas and customs "which were the means ordained by Providence to make the Indian peoples virtuous and happy." The first missionary to land was William Carey, a Baptist cobbler, who was refused passage on an English ship, but managed to reach India in a Danish vessel in 1793. Having no licence to live in India, he only escaped being ignominiously sent home by undertaking to manage an indigo factory 150 miles from Calcutta. Four Baptist missionaries, who followed Carey, had to take refuge at Serampore, a small Danish settlement, whose governor refused to give them up when the Company's officers at Calcutta demanded that they should be expelled the country. They were practically prisoners at Serampore, but within six years they had converted and baptized ninety-six adults.

In 1813 the Company's old Charter came up for revision by the British Parliament. For a whole year Christian leaders in England like William Wilberforce, the liberator of the slaves, had been working to influence public opinion to demand that missionaries should be allowed to settle and work in India. It was a stern fight, but on June 23, 1813, two resolutions were passed in Parliament, one requiring that a Bishop and three Archdeacons should be appointed to superintend Church work among the English in India, and the second that missionary work should be permitted.

II. 1813 *to* 1857.—Missionary work by the Church began very nervously and slowly after the passing of the new Charter. For some time a missionary had to deposit £450 before going to India as a guarantee that he would respect the wishes of the Company's officers. Dr. Middleton, Vicar of St. Pancras in London, was consecrated first Bishop in 1814, but the service was held in the Archbishop of Canterbury's private chapel, so that it might not attract attention, and the sermon preached on the

occasion was not allowed to be published. He died in 1822, and was succeeded by Reginald Heber, the writer of such well-known hymns as "Holy, Holy, Holy," "The Son of God goes forth to war," "From Greenland's icy mountains," &c. By 1823 eleven missionary stations had been opened, printing presses were set up where possible, and schools were started. The same nervous policy was carried out in the schools. A report said in 1817, that the first school had been opened under the care of the missionaries, "but it is not likely to alarm prejudice, as the schoolmaster is not a Christian." Five years more passed before it was possible to report that the Gospels were being read in all the missionary schools.

The next great step was taken on St. Andrew's Day, November 30, 1825, when Bishop Heber ordained the first native of India, Abdul Masih by name. He was a Moslem, and eleven years had to pass before the second native was admitted to Holy Orders, this time a Brahmin, Anund Masih, which means "Joy of Christ."

The story of the opening of the first girls' school, under Anglican influences, is interesting. On January 25, 1822, Miss Cooke, a C.M.S. missionary, visited a boys' school in order to listen to the pronunciation of the language. A crowd gathered round her, among which stood a little girl, who had been coming to the boys' school for three months begging to be allowed to learn to read, but the native teacher had as persistently driven her away. Miss Cooke promised to meet the child next day in order to teach her. She then found fifteen girls with their mothers waiting for her. The mothers asked if she was married, or intended to be married. On hearing that she had left all her friends behind in England in order to tell the good news to the people in India, they cried out, "O what a pearl of a woman is this! Our children are yours! We give them to you."

We must make a long jump from these simple beginnings to the year of the Indian Mutiny—1857. One immediate result of that terrible crisis was the dissolution of the East India Company and the handing over of the whole of its domains to the British Crown. Queen Victoria became Empress of India on September 1, 1858, and shortly after issued a proclamation to all the peoples of her vast dependency, in which, speaking of the policy which would always guide those in authority in India, she said: "Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, We disclaim alike the right and the desire to impose our conviction on any of our subjects."

III. *Since* 1857.—This Proclamation was taken to promise that no Government action would interfere with the established religions of India, but missionary work was allowed to continue. One Bishop presided over the whole of India from 1814 till the Bishopric of Madras was founded in 1835, and that of Bombay in 1837. To-day there are nine dioceses in India and one in Ceylon.

A hundred years of missionary work have changed the attitude of the Indian peoples towards Christ so completely that Hindus and Moslems alike, however unwilling to abandon their own religions, yet frankly allow that India owes most of its blessings to the preaching of the Gospel of Christ and to the planting of the Church amongst them. Many of them are fully convinced that Christ will conquer India in the long run.

In 1896 a Hindu wrote to the *Times of India*: "Christian missionaries have been the pioneers in India of every reform, whether it be religious, social, or moral. Without the aid of Christian missionary societies the Indian Government would never have been able to do even a tenth part of what has been done for India. . . . No agency has benefited India so much as the Christian missionary societies. They have been successful where the Indian Government has failed."

These views are not confined to learned writers. A Hindu lad aged 19, captain of his school football team, remarked to one of his masters: "Sir, we all know India will become Christian. All educated men know this. In our zenanas we never quote our own books; we know nothing about them. On any question of religion and morals we appeal to the Bible. Many of us want to be Christians, and we would if it were not for the community, but it must come sooner or later."

"Sooner or later." If the progress of the Church in India has been solid it has certainly been slow. The first native of India was raised to the Ministry on St. Andrew's Day, 1825. Eighty-seven years were to pass before the first native was consecrated Bishop. The great event took place on the Sunday after Christmas, December 29, 1912, when a priest named Rev. V. S. Azariah was consecrated in St. Paul's Cathedral, Calcutta, to exercise the oversight of a territory carved out of the diocese of Madras. His consecration will doubtless prove to be the foundation-stone of a fully-equipped native Church of India, working in communion with the Church of England.

APPLICATION QUESTIONS

1. Why were people so nervous of missionary work in India a hundred years ago?
2. Why do we make such a point of opening schools and colleges in the mission field?

Lesson XX. THE EXPANSION OF THE CHURCH: (III) UGANDA

INTRODUCTORY QUESTIONS

1. Where is Uganda? What do you know about its people or history?
2. Are there Christian martyrs to-day? Where?

PRESENTATION

I. *How the Church came to be Planted in Uganda.*—Our last history story must carry us far away from England and America and India in order that we may see how our Lord's command of Sacrament and Prayer has brought life and light to the very heart of Africa. We have already visited North Africa to see Perpetua and Felicitas baptized before their martyrdom—to trace the early life of St. Augustine of Hippo, and to mark how monasteries had their roots in the cave-dwellings of St. Anthony and his many imitators. All that, however, took place a very long time ago. Vast changes have come over Africa since then, chiefly owing to the spread of the Mohammedan religion and its Arab missionaries. We must therefore see something of what has been going on within living memory.

In November 1875 a letter appeared in the London *Daily Telegraph*, challenging the Church to send missionaries to the then unknown country of Uganda, on the north-western shore of the great inland sea, the Victoria Nyanza. The letter bore the signature of Henry M. Stanley, the great African traveller. He had stayed with Mtesa, the King of Uganda, and saw evidence of a higher intelligence in the Baganda than was usual among the African savages. Stanley had told Mtesa something of the Christian Faith, and the king asked him to send teachers from England to teach himself and his people.

The day after Stanley's letter appeared, the Church Missionary Society received a gift of £5000 from one who called himself "An Unprofitable Servant," wherewith to start such a mission as Stanley had proposed. The Society undertook the responsibility, and quickly collected £24,000 for the outfit and maintenance of an expedition.

Eight men at once volunteered to be the first pioneers of the Gospel in Uganda. Lieutenant Shergold Smith had retired from the Navy in consequence of the injury done to his eyesight by African fever. Alexander Mackay was a Scotchman, employed as chief constructor in some large engineering works in Berlin. The others were respectively a clergyman, a doctor, an architect, a builder, and two artisans. Five of them met in the C.M.S. House to bid farewell to the Committee and to receive their marching orders. Mackay, the youngest of them all, startled the assembly by the warning he gave when his turn came to speak: "There is one thing which my brethren have not said and which I want to say. I want to remind the Committee that within six months they will probably hear that one of us is dead. When that news comes, do not be cast down, but send someone else immediately to take the vacant place."

On July 14, 1876, eight months after the publication of Stanley's letter, the first division of the party started from Bagamoyo on the coast for the interior. The third and last band was to start in August, but before they could do so Mackay's prophecy proved true; the builder fell ill and passed to his rest.

The difficulties of the journey were immense. Every package had to be carried on the heads of porters. Quantities of cotton cloth, brass wire, and beads must be added to the load wherewith to buy permission from the various chiefs to pass through their domains. Porters were difficult to secure, and could not always be trusted to fulfil their contracts. Time was of no importance to the natives, and the expedition was held up again and again by unfriendly chiefs who hoped to extract more cloth by threats and delays. There was no road; the travellers had to follow a path which wound like a river through cultivated fields, through jungle, swamp, forest, tall grass, or stony ravines. It was too narrow to admit of two walking abreast. In the rainy season fresh hindrances appeared. Smallpox carried off some of the porters, malarial fever forced Mackay to return to the coast, and brought the doctor of the party to an untimely grave.

On Saturday, June 30, 1877, Lieutenant Smith and Rev. C. T. Wilson at last reached Uganda, and found King Mtesa ready to welcome them. Their difficulties, however, had hardly yet begun. Mtesa was very changeable in his moods. He wanted the missionaries to make powder and shot for him. One moment he would listen to them and the next gave as ready a hearing to Arab traders, who assured him that the white men had only come "to eat up his country."

In December of the same year, Lieutenant Smith and Mr. O'Neill, the architect, while moving stores across the lake, were driven on the island of Ukerewe, where the natives attacked and killed them both.

Mackay struck his warning note in C.M.S. House on April 25, 1876. By December 1877, two of the eight had died of fever, two had been killed by natives, two had been permanently invalided home, and of the two who remained, Rev. C. T. Wilson was alone in Uganda with a wayward king and Arab traders, who were determined to get rid of him, while Mackay was slowly working his way lakewards from the coast.

II. *How the Church in Uganda was Watered with the Blood of Martyrs.*—Mackay's appeal that every post vacated by death should be filled bore some remarkable fruit. The deaths of Smith and O'Neill sounded a call in a Sussex parish, which led, three years later, to an offer of service from the vicar, James Hannington. He was accepted, reached Africa, started on the long march, but fever struck him down, and to save a valuable life he was obliged to return home.

In October 1884, Mtesa king of Uganda died. In spite of seven years of teaching and pleading from the missionaries he remained a heathen to the last. Mwanga, his youngest son, a youth of eighteen, was chosen to succeed him, and soon gave hints of the troubles that were to come.

Not daring to attack the missionaries openly, Mwanga determined to destroy any of his subjects who sympathised with them. Three lads

who were in attendance on the missionary party were seized. The oldest was fifteen, the youngest eleven or twelve. They were taken to the side of a dismal swamp, where a sort of rough scaffold had been erected. There they were taunted by the crowd. "You believe you will rise from the dead? Well, I shall burn you and see if it be so." Their arms were savagely cut off, and their bodies, still living, were flung into the flames. The youngest pleaded to be only burned, but his persecutors would spare him no torture. Without wavering for a moment in their faith, the boys "fell back into Life."

The crowning crime of Mwanga's reign was yet to come. On St. John Baptist's Day 1884, four months before Mtesa's death, James Hannington was consecrated first Bishop of Eastern Equatorial Africa in Lambeth Parish Church. He had never abandoned his hope of working in Uganda, and renewed his offer of service as soon as his health permitted.

Remembering the danger to health of the customary route from the coast to the lake, Bishop Hannington determined to seek for one which might be less malarial. Hitherto the missionaries had struck the lake at Speke Gulf, in the extreme south-east, and thence crossed that inland sea to Mengo, the capital of Uganda, which lay to the north-west. Bishop Hannington thought that both distance and danger might be reduced if he could open up a route that struck direct from the coast to the north of the lake, thus saving also the often dangerous lake voyage. He did not know that a tradition was current in Uganda that the country would be eaten up by men who arrived by that route.

On October 25, 1885, news reached Mwanga that a white man had appeared in Busoga at the north of the lake on his way into Uganda. There he was being held prisoner until Mwanga decided what should be done to him. The missionaries at the capital heard the news at the same time. They were sure the white man must be their long-expected Bishop, but, knowing the king's fear of anybody entering Uganda by that "back door," they were seriously alarmed at the Bishop's extreme danger. They sought interviews with Mwanga again and again to assure him that the Bishop's errand was entirely peaceful.

Hannington's diary gives us an account of what happened during those days of anxious suspense. He was kept closely confined, first in a stuffy hut, then in his own tent. Racked with pain, prostrate with fever, and guarded by native soldiers, he awaited the orders of the reckless Mwanga. The diary records how much comfort he gained from the Psalms, especially XXVII, XXVIII, XXX. On Thursday, October 29, the eighth day of his imprisonment, he writes: "A hyena howled near me last night, smelling a sick man; but I hope he is not to have me yet." That is the last entry; and on that day the noble Bishop and his porters were ruthlessly speared to death.

III. *How the Church in Uganda has Grown.*—In 1911 Bishop Tucker

resigned the see of Uganda after twenty years of devoted service. That epoch in the history of the Church may well form the goal of our story. The Church in Central Uganda had numbered 200 souls in 1890; in 1911 its membership stood at 79,000. In the wider kingdom of Uganda, Christians outnumbered pagans, the latter falling a few short of 326,000, while the Christians numbered over 329,000, rather more than half of whom were Roman Catholics.

Schools numbered 166, and were educating 55,000 scholars. An illustration of the eagerness of the natives to possess books is furnished by a number of boys who worked at digging for a fortnight at a distance of eight miles from home, making the double journey every day, in order to possess themselves of a copy of the New Testament. Many Bible classes are held, one of which is held in the house of the Prime Minister, Sir Apolo Kagwa, and is attended by over sixty chiefs.

Truly we may say, "What hath God wrought?"

APPLICATION QUESTIONS

1. As Bishop Hannington never reached Uganda, would it have been better if he had never left home? Why?

2. "The blood of the martyrs is the seed of the Church." How have the stories of this course proved this to be true?

II.—THE CONTENTS OF THE PRAYER-BOOK

Lesson XXI. CONTENTS AND PREFACES OF THE PRAYER-BOOK

Aim.—*To lead to an intelligent grasp of the arrangement of the book, together with the contents of the Preface "Concerning the Service of the Church."*

Note.—It would be well for each scholar to have a Prayer-book in which he can mark dates.

INTRODUCTION

A few questions should be asked to recall Lesson XIII, especially the steps, (i) Litany, A.D. 1545; (ii) Holy Communion Office, A.D. 1548; (iii) entire Prayer-book, A.D. 1549. Scholars should be asked some questions as to what they know to be included in the Prayer-book, and whether they have noticed any order in the arrangement.

PRESENTATION (*see below for alternative methods*)

I. *The Preface.*—Archbishop Cranmer has told us some of the principles which he had in mind in drawing up the Prayer-book. They are stated in the Preface "Concerning the Service of the Church." That and the prefaces which follow may be dated 1549, while the first, "It hath been the wisdom," was written in 1661.

There were five faults in the services in use in the Church before 1549, and the first Prayer-book in English was planned to correct them. In each case the aim of the compilers was not to be more modern than the service books then in use, but more ancient.

1. The Fathers wished the Bible to be read regularly in Church, but the custom had grown up of using stories of Saints, many of which were quite past belief. These stories were read instead of lessons from the Bible.

2. St. Paul, in writing to the Corinthians (1 Cor. xiv. 7–19), lays stress upon the necessity that worshippers should understand the language in which they address God. For wise reasons the Latin language had been used at first in public worship, but in 1549 it was an unknown tongue to the vast majority of the people.

3. The Fathers divided the Psalter into seven parts, so that it might

be read through every week, but the custom had grown up of only reading a few favourite Psalms over and over again.

4. The clergy needed quite a large number of books to conduct public worship, and the directions as to what was to be read and where it could be found were so elaborate that it was more difficult to find what was to be read than to read it when it was found. The book of directions was called the "Pie," perhaps because the black type on white paper suggested the colours of a magpie.

5. There had been wide differences in the Church services in England, because each diocese was free to adopt what "use" or form of service it liked.

Alternative Methods.—(*a*) The teacher may use a blackboard or notebook, divide the space into two columns, put at the head of one column, "What faults did the Prayer-book of 1549 correct?" at the head of the other, "How did it correct them?" The scholars can read the Preface in silence and supply the answers to both questions.

(*b*) The teacher may supply the answers in column 1, and ask the scholars to read the parts of the Preface which will enable them to give the rest. Or, scholars may tell from their own knowledge of the services what is needed for column 2. In either case, *a* or *b*, the matter should be copied into their notebooks afterwards.

II. *The Contents.*—Scholars should be asked for the chief times in life, regular and special, for which public prayers are needed, and the order in which they would arrange them. If teacher or scholars, or both, write down their answers, they can afterwards compare them with the Table of Contents. It will thus be brought out that regular Offices precede those which are "occasional," while the latter occur in the order in which they would naturally happen in any life. The Ordinal occurs after the Psalter, because it was not included in the Prayer-book of 1549. The Form of Prayer to be used at sea was added in 1661.

Lesson XXII. THE CHRISTIAN YEAR AND CALENDAR

Aim. *To familiarise the scholars with the Calendar, so that they may know the feasts and fasts and be able to find the lessons for the day.*

INTRODUCTION

This lesson may be linked with the last by asking the scholars what reforms the English book aimed at introducing, and then, what makes the services vary from time to time so that the clergy need directions as to what to use at one time and not at another. This will introduce the facts of the Church's year. The teacher should then draw from the class what they know about the principal features of that year.

It will probably be best to give the presentation which follows as narrative. It is important, however, that the class should be made aware of the scope and plan of it. Hence the teacher should write the title of the lesson on the blackboard or on paper, mention the three divisions of the subject, and write each on the board when he comes to deal with it in detail.

PRESENTATION

I. The natural year and its Calendar.
II. The Christian year and its Calendar.
III. The Calendar and the daily Lessons.

I. *The Natural Year and its Calendar.*—From the beginning the lives of men have depended upon the fruits of the earth. The right time to sow, to plant, and to reap has always been amongst the most important knowledge that primitive people have had to learn. It is only modern boys and girls, living in huge cities far from fields and forests, who know nothing about farming, and sometimes cannot tell whether or no potatoes grow on trees!

If farmers are to sow or plant at the right time of the year, they must have some way of telling the seasons. Of course, outside tropical countries the days are hotter and longer in summer than in winter, and wild flowers blossom in spring and summer and develop their seeds in autumn. But the farmers need a more accurate guidance than a warm day will give them.

From the earliest days men have always turned to two teachers to learn the seasons of the year, the sun and the moon. Of these the moon is the easier to follow, because its different phases are so apparent. Hence the earliest divisions of the year were marked by the length of time between one new moon and the next. We still divide the year into "months," although each month is slightly longer than the actual time which the moon takes to pass through all its changes.

Summer and winter are not governed, however, by the moon, but by the sun. Hence it became necessary from the first that farmers should study the position of the sun, because the sun's course across the sky is not quite the same in winter as in summer. If you will put a straight stick in the ground in a sunny place on Christmas day and mark the point to which the shadow reaches at noon, and then mark the point reached by the shadow at the same hour on St. John Baptist's day—June 24—you will see what help the sun could give the farmers as to the season of the year.

In this way the early peoples, who knew very little of real astronomy, decided to make the year twelve moons long, and they hoped that all would go well with their crops.

People have always been religious, even if they have been ignorant of the one true God. They have felt that the most important times of the year ought to be times of special worship with fasting or feasting. The most important times for an agricultural people are the times of sowing the seed, of beginning to reap, and the close of the harvest, when crops from the fields, the trees, and the garden are all gathered in. Hence the great festivals have always been closely connected with God's provision of food and the labour we must expend to get it. For general convenience the dates of these festivals were fixed, when lo! after a year or two it was found that the Harvest Thanksgiving had come round and the crops were not yet ripe! The fact was that twelve moons only made 354 days, while the time taken by the earth to travel the whole length of its orbit round the sun is about $365\frac{1}{4}$ days. Hence every year was $11\frac{1}{4}$ days too short, so that September, with its harvest festival, would fall in the autumn in one year and sixteen years later would come in the middle of the winter.

This mistake was soon found out, and attempts were made by the Jews, for example, to correct it by inserting an extra month at irregular intervals, sometimes once in every two years, and then the year was a day too long.

Julius Cæsar, the great Roman Consul, was the first man to give up the plan of measuring the year by moons. He found the calendar so far wrong that he ordered a year of 445 days so as to get it right. He then moved New Year's day back from March 25 to January 1, and lengthened out the months so that they had alternately 30 and 31 days, excepting February, which had 29 days, with another added in leap year. By this arrangement July, September, and November had 31 days, while August had 30. Julius Cæsar was succeeded, however, by Augustus, the first Emperor of Rome, and he did not like having a short month called after him. August was therefore presented with one of the days which had been given to February, while, to prevent three consecutive months from having 31 days, September and November were both reduced to 30 days, while October and December were lengthened to 31. January 1, 46 B.C., was the first day of Julius Cæsar's reformed calendar.

Julius Cæsar's year, however, was too long by a few minutes. It put the calendar out to the extent of three days in four hundred years. It was left like that till A.D. 1582, when Pope Gregory XIII made another change. He ordered that every year whose date was exactly divisible by four should be leap years, excepting in the case of complete centuries. These, however, are to be leap years when the first two figures are exactly divisible by four. Thus 1800, 1900 are not leap years, but 2000 will be so.

The year which is thus divided into "moons" or "months" of different lengths for the purpose of our worldly affairs is otherwise arranged where our Church life is concerned.

II. *The Christian Year and its Calendar.*—(i) If you look at the Table of Proper Lessons for Sundays at the beginning of your Prayer-books you will see that the Sundays during the first half of the year are gathered round a number of Festivals, while after Trinity Sunday there may be as many as twenty-seven Sundays without a great Festival. Thus the Christian year is divided in half, the first half being marked by several great Festivals, while the second half has none.

(ii) If you look carefully at the same Table of Lessons you will notice that the Christian year begins with Advent Sunday, while the natural or civil year begins on January 1.

(iii) If you further study the festal half of the year you will find that the six months are grouped round six festivals, although the festivals do not fall in separate months.

In addition to these greater Festivals which fall in the first half of the year, you will find festivals of less importance scattered through the year at an average distance of a month, usually about the twenty-fifth day. These will be found printed in most Almanacks in red letters, and by looking amongst the proper Collects you will see that each has a special Collect, Epistle, and Gospel. By referring again to the Calendar you will notice that some have a Vigil, or fast day, immediately preceding, others have not. When the feast falls on a Monday the Vigil is observed on Saturday, because Sunday is always a festival. The day before these "red-letter" feasts is always the Eve, but only sixteen out of twenty-nine have Vigils. The list of these days is given in one of the Tables at the beginning of the Prayer-book.

There are also a number of festivals of still less importance, which are printed in black and are known as "black-letter" days. These have no Vigils and no special Collect, Epistle, and Gospel.

(iv) Now that we have found some fast days it will be well to search the Calendar and make a complete list of them. Vigils, fasts, and days of abstinence are always closely connected with festivals, although Rogation and Ember days have no special reference to the doctrinal teaching of the festival which follows. With these exceptions the fasts may be regarded as preparatory for the festival which follows: Friday for the weekly festival of Sunday as well as in commemoration of Good Friday, Lent for Easter, Vigils for the festival of the following day.

(*Note on Method.*—The scholars should work out this section for themselves, make their own Calendars in their notebooks, and enter festivals in red or black, as in the Almanack, and fasts in purple or dark blue ink or pencil. This will, of course, be done at home.)

III. *The Calendar and the Daily Lessons.*—Scholars should refer to the Calendar and note the order of lessons for the successive days of each month, observing for themselves the plan—Old Testament with con-

siderable omissions read consecutively, morning and evening, through the year once, the New Testament read through to the end of Jude twice, beginning on January 2 with St. Matthew in the morning and Acts in the evening; morning and evening lessons being consecutive only in Advent, when Revelation is read, with some omissions.

They should then turn to the Table of Proper Lessons for Sundays and Holy days, note the succession of Sunday first lessons in which the morning and evening subjects are more or less consecutive but entirely independent of what is being read on week-days, while, excepting for certain great festivals, the second lessons are the same whether the day is a Sunday or a week-day. Hence the first lessons for Sundays must be sought in the Table of Proper Lessons, and the second in the ordinary Calendar.

These points, again, the scholars should hunt out for themselves, after which the teacher may profitably give them a short drill in finding the lessons for particular days.

Lesson XXIII. MORNING PRAYER—GENERAL VIEW

Aim. *To lead the scholars to take an intelligent interest in the structure of the Office and in the elements of public worship as embodied in it.*

INTRODUCTION

The lesson should be linked to the last by reference in question form to the Calendar, and the position in the Calendar of the Sunday on which that lesson and this one are given.

The class should then be told the subject of this lesson, and should be asked what they know about Morning Prayer, and especially what the Exhortation says about it.

PRESENTATION

The scholars should find the Exhortation, read it silently, and tell five parts into which it divides the Office, viz. Confession and Absolution, Thanksgiving, Praise, Instruction, Prayer.

Questions should be asked as to occasions on which a scholar has been praised, and others on which he has been thanked, so as to elicit the fact that he is thanked for what he does for somebody else, while he is praised for what he is in himself. Scholars should then explain where in the service and why we thank God, and where and why we praise Him.

If the teacher has a board or notebook he should set out the five parts in a column, one underneath another, and then ask the scholars to work through Morning Prayer, collect the chief items, and tell him to which section they belong. He should arrange the several parts in a parallel column opposite to the headings.

The scholars should copy the title and the two columns with their contents into notebooks.

If time allows the class might refer to one of St. Paul's prayers, *e.g.* Col. i. 9–17, and see how many of the parts above mentioned can be found there, or they might do it with the Lord's Prayer.

Examples.—

Divisions.	*Contents.*
Praise	Canticles, Psalms, &c.
Instruction . . .	Lessons, Epistles, Holy Gospel, Sermons, &c.

Lesson XXIV. THE FIVE ELEMENTS OF PUBLIC WORSHIP: (I) GENERAL CONFESSION OF SIN

Aim. *To teach the class to acknowledge and deplore the sins of the community to which they belong.*

Notes to the Teacher.—It is important that the scholars should not rest content with an intellectual understanding of confession, but should pass on to

(*a*) Sorrow that there should be any wrong to confess;
(*b*) Frankness in confessing it;
(*c*) Faith in the fulness of God's forgiveness;
(*d*) Sense of obligation leading to steadfast purpose to conquer the evil.

This fourfold habit must be the key to the teacher's own secret life if he would train his scholars in the practice of it.

It is necessary to bear in mind in dealing with the general Confession that while we may have our private sins in mind, yet the task in hand is rather to confess the corporate sins of Christendom, of the State, the township to which we belong. If the new social consciousness and conscience are to come into their own and extirpate, in the name of God, the social evils of our day, they must learn to bend the knee in tearful acknowledgment of their share in producing or maintaining those evils. Hence the examples quoted in this lesson are taken from social life, and not from the private faults of individuals in isolation.

The subject of Absolution involves a setting which has its relation to the subject of Holy Orders. It will therefore be taken then, and not now.

INTRODUCTION

Last time we learned from the Exhortation the five elements of public worship. What are they? To-day we take the first. What do we mean by Confession? To whom do we confess? Why? What will God do? What should we do afterwards?

PRESENTATION

I. *Judah's Shame.*—We will look first at two Old Testament heroes at prayer and see what they confess to Almighty God. Nehemiah shall come first.

(a) *Nehemiah's Confession.*—About 600 B.C. prophets like Jeremiah were telling the people of Jerusalem that God was about to use the army of Babylon to punish them for worshipping idols. In 587–586 the blow fell, and Jerusalem was destroyed. For fifty years, 586–536, the great body of the Jewish people lived in Babylon, hundreds of miles from home, until almost all who had known Jerusalem had died. In 536 B.C. a considerable number returned, rebuilt the Temple and their own houses, and lived in much poverty, surrounded by enemies. The fire of religion burned very low. People's thoughts were almost wholly absorbed in the struggle with Nature to get food and the struggle with the heathen around, who did their best to prevent them from succeeding. This went on for nearly 100 years, and matters went from bad to worse, when in 446 B.C. Nehemiah, in the far land of Persia, heard of their troubles. Nehemiah held a high position in the court of the Persian king, but he determined to give up everything, at least for a time, in order to visit his people in Jerusalem, to see whether he could find a way out of the distress of which he had heard. Nehemiah was a man of prayer, who took everything to God first. See what he confesses to God when he pours out his sorrow in prayer.

Scholars should read Nehemiah i. 4–11 to themselves, or one should read the whole passage aloud. The point should be brought out in discussion that Nehemiah regards the sins and sorrows of some Jews as the sins and sorrows of all; hence he confesses and prays and goes to Jerusalem to help; otherwise he would have continued to enjoy the luxury of the Persian Court.

(b) *Daniel's Confession.*—The second hero prayed under circumstances of even greater trial. His people were being bitterly persecuted by those who wished to destroy their religion, their faith, their customs. Their leader turned to God as Nehemiah had turned, and his first act is to confess that the sins of some Jews are the sins of all.

The whole passage (Dan. ix. 3–21) bears directly on the subject, but will be too long for most classes. Under those circumstances they should read silently, or one should read aloud, verses 3–10, after which some

account should be given in the scholars' own words, again emphasizing the point brought out in the discussion on Nehemiah.

Where a blackboard is in use, the teacher might write up the headings suggested above, and add the scholars' summary of the two references, or, in his own words, that

"Nehemiah and Daniel alike thought the sins and sorrows of a few Jews were the sins and sorrows of all Jews."

II. *England's Shame*—(a) *At Home*.—Many a lad, when he gets his wages, gives part to his mother for his board and lodging, and then asks, How can I get the greatest amount of pleasure out of the rest? Sometimes he will go to three or four picture palaces in one evening. Sometimes he will spend the greater part on cigarettes. He grows to manhood, and a family springs up round him. His hunger for pleasure has grown stronger by being so constantly fed, and now we find him asking, What is the least expense for which I can keep my family, so that I may get the pleasure I want? The boy who went to four picture palaces in one evening has become the man who spends 7*s*. a week out of £1 in drink.

It is not only those who take their wages weekly who follow this hunt for pleasure. Some wealthy people spend enormous sums on clothes, theatres, gambling, wine. Someone asks them to give a trifle to some charity, and they say they cannot afford it. Of everything they ask the question, What pleasure will it give me?

What is the result? People want more and more pleasure for the same money, so that they must be able to buy necessaries at lower and lower prices. The shopman must live and pay his way, so he demands that the workers who make the clothing, the boots, the food, should do so for less and less wage. Hence we read of women spending two years in learning dressmaking without receiving any wages at all, after which they may get 1*s*. 6*d*. or 2*s*. for a sixty hours' week. Hundreds of thousands in our beautiful England do not know what it is to have a room to themselves, and many thousands grow up in rooms that are kitchen, parlour, and bedroom in one. A very large amount of this poverty, with its inevitable accompaniments of low health and low morality, is directly caused by people trying to squeeze the greatest possible amount of pleasure out of their money. If they would stop asking, "How can I get most pleasure for myself with my money?" and ask instead, "How can I do the greatest amount of good with my money?" much of England's shame would be rolled away.

(b) *Abroad*.—There never was a time in the history of the world when the heathen peoples turned as they are turning to-day to beseech England to deliver them from the cruelty and superstition which make their lives hideous. They are learning that Christ can deliver them, and they are crying to us to give them Christ.

What is our answer in workers and money for their support? As

regards workers, one witness must suffice. The Bishop of Labuan and Sarawak writes in the *Church Times*, June 13, 1913 : "There are two classes of men urgently needed in a field like ours, but despite our frenzied appeals, few, if any, men of the right sort drawn from these classes volunteer. I refer to teachers—men trained in teaching boys the "Four Rs," especially religion—and business men, men able to keep accounts and able to manage the finance of a diocese."

What about our gifts ? The Church Missionary Society closed its year at the end of March, 1913, £28,316 in arrears. Already missionaries had been kept at home because there was not enough money to send them out. Village after village in India, China, Japan, Africa, appeals to the workers in the field to send teachers that they too may know Christ, but the answer is always the same : "We cannot send or come. So many of England's Christians spend all their lives and their money on pleasure, that there are not teachers enough for the mission stations already opened. How can we grant your request and open more ? "

How ought we to imitate Nehemiah and Daniel ? What should we remember when we join in the General Confession ?

Turn to the General Confession, and you will find that it divides into two parts at "But Thou, O Lord." What do we do in the first part ? What in the second ? Try and express what we say in each part in two sentences.

The class should do this in their own words, and the teacher write them on the board, *e.g.*

General Confession

We confess	*We pray*
We have strayed like sheep from God's ways.	Spare us.
We have broken God's laws.	Restore us.

The class should then turn to the Absolution, where God's answer will be found. Again this falls into two parts at "Wherefore let us beseech." The first may be called God's answer, and the second our cry for help to obey. These should also be expressed shortly by the class and written by the teacher, *e.g.*

God's answer.	*Our cry for help to obey.*
Repent.	Grant us { true repentance.
Believe.	
I will pardon.	Thy Holy Spirit. }

APPLICATION

What can we do to roll away these two sources of England's shame ?

Lesson XXV. THE FIVE ELEMENTS OF PUBLIC WORSHIP: (II) PRAISE. THE TE DEUM

Aim. *To guide the scholars into a grasp of the subject-matter of the Te Deum, and to suggest the attitude of praise with which they should sing it.*

INTRODUCTION

The five parts of public worship should be recalled, and the class should turn to the Te Deum and say, with their reasons, to which part they would allot it. If there is a doubt, the matter can be deferred until the hymn has been studied.

PRESENTATION

The class should then be asked to read the Te Deum silently. It falls naturally into three divisions—

1–13 Praise.
14–19 Creed.
20–29 Prayer.

The class should be given these divisions, but not the titles, should read each section, and, before going on to the next, suggest a title and, if possible, a short summary of the contents of each. If further help is needed the teacher might write on the board the limits of the section and then one or two questions, for which the class is to seek and tell the answers, *e.g.*

I. 1–13 *Praise*—
Who praises God ?
Why do they praise Him ? (verse 5).

II. 14–19 *Creed*—
What do we believe
About Christ (*a*) as God ?
(*b*) as Man ?

III. 20–29 *Prayer*—
To whom do we pray here ?
Why do we pray ? (" therefore," verse 19).
What five short words embody the prayer ?

APPLICATION

How can we praise or worship God ?

(i) *The Thoughts in our Minds.*—Let scholars turn to St. Matt. xvii. 1–8 and tell in few words what was happening. What thoughts were in the minds of the Three ? Not of their homes, of their work, or of

themselves, but of Christ and His Glory. "It is good for us to be here," said St. Peter, but "he knew not what he said" (St. Luke ix. 33).

It does us a world of good for a few moments to forget ourselves, our work, our friends, our cares, our pleasures, and just fix our thoughts on what God is, so that we may praise and worship Him. Scholars should turn to the Collects and pick out the opening phrases, which nearly always praise God for what He is, *e.g.* "Author of peace, lover of concord, Almighty and Everlasting, King of kings," &c. They should take the Te Deum and suggest why Prophets, Apostles, Martyrs praise God. The same plan may be profitably tried with hymns of worship, *e.g.* "O worship the King," "All hail the power," "Crown Him," "At the name of Jesus," &c., noticing where, as in the Te Deum, praise passes off into thanksgiving or prayer.

As worship may be hindered by excess of ideas as much as by the lack of them, it may be well to suggest that scholars should choose one or two for each service. It would be helpful to talk over and select those for the next occasion.

(ii) *The Attitude of our Bodies.*—How do we show by our bodies when we are very joyful, very anxious, very angry? We want to feel joy and reverence when we worship; how can we show it? Note how the three apostles showed their reverence at the Transfiguration (St. Matt. xvii. 6). What is our attitude in the Te Deum? in the Collects? What does standing imply? what kneeling? To stand expresses that we are ready for service (*cp.* Ezek. ii. 1–3). To kneel expresses how worthless we are in comparison with God (Rev. xxii. 8, 9). When we stand up in church or kneel down we should try to remember what we are saying by our action, and try to mean it. When we remind ourselves that even the attitude of the body means something, we shall never loll or lean when we worship.

The scholars should copy the summary of the Te Deum into their books, and add a note which they should be able to suggest as to the need for a thought and attitude of worship.

Lesson XXVI. THE FIVE ELEMENTS OF PUBLIC WORSHIP: (III) THANKSGIVING

Aim. *To teach the scholars how they should count their blessings, and to stir their gratitude to God till it finds expression in life.*

INTRODUCTION

The scholars should be asked for the five parts of public worship, and should tell which follows Confession in the Exhortation.

PRESENTATION

I. *Why God should be Thanked.*—Scholars should be encouraged to enumerate blessings which belong to them or others. These can be mentioned promiscuously, but the teacher will do well to rule three columns on the board, to head them Spiritual, Mental, Bodily Blessings respectively, and ask the class in which column each one mentioned should be entered: *e.g.* under Spiritual will come Revelation, Redemption, the gift of the Holy Spirit, &c.; under Mental, intelligence, love, reason, &c.

It will work well in some classes to set different members to search different Canticles or a few Psalms, chosen beforehand for their familiarity, and to gather from each further blessings for which to give thanks. All might then concentrate on the General Thanksgiving, which will be seen to give a summary of the gifts of God, which have been enumerated in detail. The study may be made further suggestive by taking the "means of Grace" separately, Sacraments, Prayer, Bible, Church, noting that of these the Church is mentioned only in the Te Deum, Prayer in the Te Deum and others. If the class is questioned as to the reason for the omissions, it will be found that the Te Deum is the only hymn in these Offices in the Prayer-book which is written with full knowledge of the Christian Revelation. It will thus be seen from our being able still to sing Jewish hymns that Christ "came, not to destroy, but to fulfil," and that we are more bounden than the Jew to give thanks.

II. *How God should be Thanked.*—The class should tell of the two ways suggested by the General Thanksgiving, viz. (*a*) with our lips; (*b*) with our lives.

(a) *How others have thanked God.*—The class should tell, if they know, or refer to the passages for answer if they do not know, how Christ was thanked by the nobleman (St. John iv. 53); by the possessed Gadarene (St. Luke viii. 39); by the Samaritan leper (St. Luke xvii. 11–19); by the Christian (2 Cor. v. 14, 15).

APPLICATION

(b) *How we may thank God.*—The class should be encouraged to suggest ways in which they may thank God with lips and life. In discussing "lips" the teacher may draw from them that meeting in church for public thanksgiving and praise is a duty which they owe to God, a duty which is not discharged by saying "Thank you" in one's bedroom or in the fields.

Not long ago a man entered the office of a missionary society in London and laid two £5 notes on the secretary's desk. He asked that they might be entered without his name but with the text, "It is more blessed to give than to receive." It was in recognition of what he owed to Christ and of his desire to thank Him. The man was a street cleaner, and the money represented his savings.

Lesson XXVII. THE FIVE ELEMENTS OF PUBLIC WORSHIP: (IV) INSTRUCTION

Aim. *To show that those who would serve must know, and to stimulate scholars to use the opportunities for gaining knowledge which are provided in the Offices of the Church.*

INTRODUCTION

Of the five elements of public worship which have we considered? What comes next? What opportunities have we in Morning and Evening Prayer of "hearing God's holy Word"? Mention some of the things which the Bible teaches us about God. In what part of this service do we gather together into a few short sentences the chief things that we know about God? (The Creed.)

PRESENTATION

Many people go on "hunger strike" in church. The food lies before them in Lessons and sermon, but they turn aside from it and do not eat it. The chief purpose of a class is to teach scholars to know what is true, and then to help them to put their knowledge into action, so that to-day we will try to answer the question, How can we make use of what we learn from the Bible? (The teacher might write this question on the board and let it stand before the class for the rest of the lesson, when they should be able to answer it in their own words.)

I. *The value to us of any knowledge depends upon the warmth of the welcome we give it.*—The class should turn to our Lord's first parable, that of the Sower (St. Matt. xiii.), note the four fates which met the seed, and then look at our Lord's application of it. In each case our Lord explains that the success or failure was due to the "hearer," not to the seed or the sower. In St. Matthew (xiii. 23) the successful man "hears and understands," in St. Mark (iv. 20) he "hears and accepts," in St. Luke (viii. 15) "holds it fast in an honest and good heart." The class should find these references, and give the quotations. For illustrations of the difference see Acts xiii. 45, 48, and note the result in each case. The class should sum up the lesson in words of their own. Those set at the head of this paragraph are merely suggestive, and do not possess the value which will belong to a summary given by the class. The teacher who uses a board will put the Roman figure below the question to show that something is to follow, but will not write the summary until the class have decided upon the best. The same method should be followed in the case of II.

II. *Knowledge that we want and get will be seen in our lives.*—Turn to Acts xxvi. 9. What effect upon his life had the knowledge and belief of which St. Paul here speaks? As knowledge grew fuller his belief

changed little by little, and then his line of action began to cause him pain (see last clause of verse 14). Verse 15 tells how knowledge became complete, and 19–20 describe the effect of the knowledge upon his life. To which of the four kinds of hearers did Saul of Tarsus belong ?

In Uganda the missionaries translated parts of the Bible into the language of the country, had them printed, and sold them. The people were so eager to learn to read and then to buy these books that it was difficult either to hold enough classes or to produce enough copies to satisfy the demand. Three months' wages were not considered too high a price to pay for such a treasure. That was in 1891, and by 1913 the number of baptized Christians was 80,000, many of whom were acting as missionaries to the peoples beyond.

APPLICATION

The class should select some point in one of the Lessons for the day, and suggest how anybody who welcomed the knowledge might express it in his life.

Lesson XXVIII. THE FIVE ELEMENTS OF PUBLIC WORSHIP: (V) PRAYER

Aim. *To help scholars to realise that the Church, as well as the individual, has needs, and to stimulate them to pray for it.*

INTRODUCTION

We have studied four of the five elements of Public Worship, as described in the Exhortation. Which are they ? What is left to study ? What do we call the greatest of all prayers ? What do we call the other prayers in this service ? (Collects.)

PRESENTATION

A little while ago we were thinking how Nehemiah and Daniel felt that the sins and sorrows of the Jewish nation were the sins and sorrows of every member of it. We went on to see that the nation to which we belong is guilty of sins, which everyone of us must confess and try to conquer. We learned then that in church we confess not only our private sins but the sins and failures of the congregation to which we belong. Now we shall find that the prayers which we offer in church are not only prayers for things you and I need as private individuals, but they are prayers for things which are needed by the congregation, or, wider still, by the whole Church here on earth.

I. *What the Church needs.*—The teacher should help the class to discuss—

(i) What individuals need—as Divine grace, health, money, friends, occupation.

(ii) What families need as distinct from individuals, *e.g.* bond of affection, loyalty, pride in the family, mutual helpfulness.

(iii) What the Church on earth needs. For this the Collects should be consulted, *e.g.* those for Morning Prayer—protection, guidance, the Spirit of grace, the dew of God's blessing.

The teacher should bring out in the discussion that while the family or Church needs these things, each member gains or loses according as each need is supplied or not.

II. *Why we should pray for the Church's needs.*—When a child is a baby he cannot help himself, but must have somebody to do everything for him. As he grows he finds himself able to do more for himself every year and likes to do it. At first he cannot dress himself at all, but after a time he can partly do so, and all he can do to help himself he wants to do. If the children's country holiday fund sends him away for a holiday he feels proud if he has paid at least part of the cost. When he has grown up he will probably not have much power in the government of his country, but he can vote, and because that is a little bit of help that he can give, he feels pride in voting, and ashamed if he does not vote. The country holiday fund could send the children away without their paying anything, but the child is allowed to pay because he feels more of a man if he has given a little towards it. The government of the country could go on without his vote when he grows up, but he can take a share by voting, and so he wants to do so and we expect it of him.

In a wonderful way we not only tell God what we want when we pray, but we actually set forces in motion which help to bring to pass the answers which God wills. God could quite well do without our help, but in His wisdom He knows it is good for us to take our share, and so He waits for us to do it. Hence our Lord tells us again and again to pray, and in praying the Collects from our hearts we are helping God to supply the needs of the Church.

If time allows one of the class should read St. John xvi. 23–24. (Note that "ask me nothing" in verse 23 should be "ask me no question," referring to verses 17–19).

III. *How we pray for the Church's needs.*—The class should take a Collect, *e.g.* the one for the current week, and answer from it the following questions:

1. To Whom do we pray?
2. For what do we pray?
3. In Whom do we pray?

Under 1 and 3 should be noted the attributes of God mentioned, and other Collects may be treated in the same way as far as time permits.

Scholars should be encouraged to compare the attributes of God in different Collects and to make a list of them in spare time; they should also be encouraged to use them in their own private prayers.

APPLICATION

The natural application of the subject would take the form of discussing such needs of the Church as are within the knowledge of the class. This should be taken parochially first, and the class should be encouraged to suggest what might strengthen the Church's work in their midst; more workers, more buildings, more money, more scholars, &c., to take the material side first; more devotion to Christ, more Confirmation candidates, more Communicants; greater regularity in attending Public Worship; over a wider field—more sympathy, more union, guidance for those in authority, especially during crises; a spirit of wisdom and understanding for the whole Body in treating of subjects of current discussion, *e.g.* marriage laws, Prayer-book revision, and so forth. Those suggested by the class should be woven into a prayer, which each should copy and use both in Church and in private. The teacher should make up his mind to what subjects he will guide the class, and make one or two of the needs vivid by interesting details.

Lesson XXIX. MORNING AND EVENING PRAYER

Aim. *To show the origins and growth of the two Offices, and to arouse interest in the continuity of Public Worship.*

Note to the Teacher.—The ideal method for this lesson would be to obtain copies of the first and second Prayer-books of Edward VI, and to set the class to work to compare them with our present book as far as these two Offices are concerned. The books can be obtained for 6*d.* each. If a copy of each cannot be obtained for every member, it may be possible to arrange that half the class shall have the first and the other half the second. In many cases it will be found that the members of the class are willing to pay for their own copies.

INTRODUCTION

We have traced how Morning Prayer provides for the five elements of Public Worship. How does Evening Prayer do so? What are the differences between the two Offices?

PRESENTATION

We want to answer two questions to-day about these Offices:—First, How did they grow into their present form? secondly, Where do the different parts of the Offices come from?

I. *The History of the Order for Morning and Evening Prayer.*—(a) *In the Monasteries.*—Some weeks ago we learned how men and women gathered in monasteries and had services in their chapels every three hours from sunrise to sunset. Each service had its own form, just as our daily services have their forms. The framework of them all was, however, the same. It consisted of readings from the Bible, recitation of Psalms, Prayers, &c. At one time the whole 150 Psalms were repeated every day, but that was found to make the services too long, and they were ordered to be said once a week. If you look through the Order for Morning and Evening Prayer you will find that it consists almost entirely of those three things—Psalms, Lessons, Prayers.

(b) *In the Parish Churches.*—It was easy for people who lived in monasteries to attend services every three hours, but men and women who had businesses and homes to look after could not do so. When, therefore, the Prayer-book was issued in English in 1549 the seven services were reduced to two, and all that was best in the old forms was brought together into our Morning and Evening Prayer.

If you compare the Prayer-book of 1549 with the one you are accustomed to you will find several differences. First of all you will notice that the service then began with the Lord's Prayer; there was no Exhortation, Confession, and Absolution; there were then fewer Canticles, while the service ended with the third Collect.

Next look at the second Prayer-book, which was issued in 1552, and you will find that Morning and Evening Prayer begin as they do now. Why is this?

For many centuries before the first Prayer-book was drawn up all faithful Churchmen made their Confessions privately to a priest. The Prayer-book of 1549 tells the priest what words of Absolution he was to use on such occasions. Hence when the faithful came to public Worship they were prepared to begin their service with praise. By 1552, however, those who were responsible for the Prayer-book decided that while they would not forbid such private Confession, neither would they command or encourage it, unless on special occasions. It seems likely that large numbers of people who sympathised with the Reformers gave up the practice of private Confession. Hence the need of some kind of Public Confession was felt, so that worshippers might be reminded how they ought to approach a Holy God.

At the same time, 1550, quite a number of people from abroad, who had adopted reforming views, took refuge in England, and opened places of worship where they asked permission to use service-books in their own language. One of the most prominent of these was a congregation of Poles under Count à Lasco, which settled in London. Another was a body of weavers from Strassburg, who made their home at Glastonbury in Somerset. The English authorities were just then trying to prevent

any service-book but the new English Prayer-book from being used in England, so these foreign bodies, with their own service-books, created some difficulty. They asked permission to worship in their own way, and were told that they must translate their service-books into Latin, as the English leaders did not understand their language, and then they must submit copies of those books to Archbishop Cranmer and others. These books began their public Worship with Confession of Sin, and, as Cranmer studied them between publishing the first and second Prayer-books, it is thought probable that the idea of so commencing the service was suggested to him in that way.

II. *The Sources of the Order for Morning and Evening Prayer.*

Note to the Teacher.—As this part of the lesson can hardly be anything but bald statement, it would make for interest and profit if the scholars can copy into their own Prayer-books the dates or references.

(*a*) The sentences are given with their references in the Prayer-book.

(*b*) The Exhortation, Confession, and Absolution were drawn up in 1552.

(*c*) The Versicles and Responses will be found in Ps. li. 15; lxx. 1. The Doxology is perhaps as old as the second century A.D.

(*d*) The Canticles are mostly from Scripture, with two exceptions. The Te Deum probably dates from about A.D. 400, while the Benedicite was composed by a Jew of Alexandria. It is probably an expansion of Psalm cxlviii., but the mention in the last verse of the three Jews who were put in Nebuchadnezzar's furnace (Dan. iii.) led to the hymn being printed in the Greek version of the Old Testament (the Septuagint) between verses 23 and 24 of Dan. iii. Hence the tradition grew up that the hymn was sung by the three men in the furnace, and hence, too, the name by which it is often called, "The Song of the Three Children."

(*e*) The Apostle's Creed grew up gradually, and by A.D. 400 had almost reached its present form.

(*f*) The Versicles are taken from Ps. lxxxv. 7; xx. 9; cxxxii. 9; xxviii. 10 (verse 9 in Bible version); cxxii. 7; li. 10, 11.

(*g*) *The Collects.*—The two Collects in Morning and Evening Prayer for Peace, Grace, Aid are all four found in the "Sacramentary," or service-book containing the fixed part of the Holy Communion Office and the Collects used by Pope Gelasius, A.D. 492. The prayer for the Sovereign was first published in almost its present form in a volume of private prayers in 1547; that for the Royal Family was drawn up by Archbishop Whitgift in 1603, James I being the first married sovereign under the Reformation settlement. The Prayer for clergy and people is also found in the Sacramentary of Gelasius, 492, while that "of St. Chrysostom" comes from a Greek source, perhaps of the time of St. Chrysostom, the Patriarch of Constantinople, who died A.D. 407.

(*h*) The Grace is found in 2 Cor. xiii. 14.

APPLICATION

The lesson aims at arousing in the scholars a feeling of reverence at the idea that they are using words which have been hallowed by so many centuries of Christian, and, in some cases, of Jewish worship.

The teacher would therefore do well to recall some scene from the earlier lessons, subsequent to A.D. 400, and to link the Canticles or the older Collects to such times.

Lesson XXX. ATHANASIAN CREED

Aim. *To make the Creed interesting and, as far as possible, intelligible, by a short account of Athanasius, stimulating admiration thereby for one who was "Defender of the Faith."*

Equipment.—The teacher should have a map of Western Asia showing Nicæa.

INTRODUCTION

The class should find the "Creed of St. Athanasius," read the rubric, and tell anything they know about him or the Creed.

PRESENTATION

1. *The fight of Athanasius for the Truth.*—One of the most memorable years in the history of the Church is the year A.D. 325. In that year 318 Bishops, each accompanied by two presbyters, gathered in the town of Nicæa to hold a great Parliament of the Church. The principal Bishop in that great throng was Alexander, Archbishop, or, as he was called, Pope of Alexandria. With him as adviser went a young deacon, twenty-five years of age, small in stature but of striking power as a speaker. His name was Athanasius.

The Council met in the great hall of the Emperor's Palace, where seats for the Bishops and benches for the clergy were arranged. In the centre of the room stood a throne on which rested a copy of the Gospels, reminding everyone who took part by what test their opinions must be tried.

Some of the Churchmen still bore marks of the bitter persecution of twenty years before, from which they had hardly escaped with their lives. At that time the Roman Emperor, Decius by name, had determined to stamp out the Christian Church, and, of course, failed. Now his successor on the Imperial throne had declared himself the friend of the Christians. He was not yet a Christian himself, for he put off his baptism till he found himself on his deathbed, but he sent a thrill of intense relief through the

Church by proclaiming that the Christians must be free to practice their religion and no longer put to death for their Faith.

All the Bishops and other clergy present at the Council knew what Constantine had done for them, but few had ever seen him. It was an exciting moment, therefore, when the door of the hall opened while the assembly sat eagerly waiting, and in walked the great Emperor all alone, and slowly and with evident respect for the Christian leaders made his way to the gilded seat at the opposite end of the hall.

The most important business in hand was to decide whether the Bible taught that Jesus Christ was indeed the Eternal Son of God. A presbyter of Alexandria, named Arius, had denied this truth, and gathered round him many men and women, some of whom were still heathen at heart, while others did not wish the Faith to be clearly stated, and others again did not like the rules of conduct which had been made by the Church.

Now came the opportunity of Athanasius. With one convincing argument after another he showed that God the Father and God the Son are both alike eternal, and that Jesus Christ is God the Son made Man for us and for our salvation.

The greater number in the Council, including the Emperor Constantine, agreed with Athanasius, but the false teachers whom he had defeated went back home to make plans for attacking Athanasius, and making his life miserable. The year after the Council found Athanasius Archbishop of Alexandria, and his enemies at once began to spread falsehoods about him. They reported him to the Emperor on the charge that he had given money to help a rebel. They declared that he had murdered a man, who had really gone into hiding to make the charge seem true. So bitter were their attacks that Athanasius was driven into exile no fewer than five times, and five times was shown to be innocent and brought back again. At length, worn out with work and hardship, the Archbishop died at the age of seventy-three, happy to feel that he had done so much and suffered so much to win a victory for the truth that Jesus Christ is the eternal Son of God.

II. *The History of the Athanasian Creed.*—We call this Creed Athanasian, not because Athanasius wrote it, but because it declares in very clear language the truth for which he gave his life. Athanasius wrote many things, but he wrote in Greek, while this Creed was composed and issued in Latin.

Although the Council of Nicæa in 325 passed resolutions in favour of the views of Athanasius we know that his enemies went on teaching their false doctrines. Wild but warlike peoples called the Goths professed themselves to be Christians, but adopted the false views taught by Arius and his friends. These Goths were ruling France and Spain between A.D. 500 and 600, and it seems probable that this Creed was written

perhaps about 570 in order to contradict the errors of these Goths and help the Christians in France and Spain to know the true faith about Jesus Christ.

III. *The Contents of the Creed.*—If you will number the verses of the Creed as it stands in your Prayer-books you will find that there are forty-two, not counting the Gloria. If next you read it carefully you will notice that it falls into two halves after verse 28. The first half is concerned with the truth that God is Three and yet One, the second half tells us what is true about the Incarnation of the eternal Son of God.

Some day we hope that you will study the Creed right through and see how wonderfully it deals with the many false ideas that men have had about God, and how clearly it displays the truth. To-day we must content ourselves with choosing one of the many points which it sets out so clearly. Take verse 32, which speaks about Christ as "Perfect God and Perfect Man; of a reasonable soul and human flesh subsisting."

We can hardly understand how hard it was for people in the days of St. Athanasius and afterwards to believe that Christ could be perfectly God and perfectly Man. We have seen that Arius was so sure that Christ was Man that he refused to believe that He was perfect God. Other teachers were sure that Christ was perfect God, while they argued that He was not perfectly Man. Some said that He had no human soul, or that His body was not a real one. We will see how true this verse of our Creed is by looking at some passages in the Bible which teach the truth:

(i) *Perfect God.*—St. Matt. vii. 21–22, where Christ claims to be the Judge of the world; St. John x. 30.

(ii) *Perfect Man.*—Tired, St. John iv. 6; thirsty, St. John xix. 28; weeping, St. John xi. 35; possessing a human soul, St. John xii. 27; possessing a spirit, St. Luke xxiii. 46. To have a body, soul, and spirit is to be perfectly Man.

APPLICATION

The British Empire has been won and built up by many battles and more hard work than we can ever imagine. We are the more proud for that reason to belong to it. What is our duty towards that for which so many brave men have spent their lives?

In what ways is the Faith which we possess like that Empire? What then is our duty towards the Faith? How can we fight for it? work for it? prove its truth by our lives?

Lesson XXXI. THE LITANY: (I) ITS HISTORY

Aim. *To arouse an intelligent interest in the story of the Litany with a view of developing the scholars' power and desire to use it devotionally.*

INTRODUCTION

The teacher might adopt a new method of introduction by writing on the board, What is the story of our English Litany ? This will form the "lesson-problem," which the scholars should be able to answer in their own words in their notebooks at the end. The teacher should find out what they can contribute to start with. He will divide the material into three divisions as below, writing each title on the board as he deals with its subject-matter.

PRESENTATION

I. *The Origin of Litanies.*—People who live in great cities talk much about the weather, but it makes very little difference to them except that one day is cheering, another depressing ; on one morning they go out in overcoats, and, in England at least, more often than not they carry umbrellas. If there is a long spell of fine weather in the spring they enjoy it—it matters little to them that the fields are parched and the grain will not grow. As likely as not their flour comes from Russia or Canada, their butter and eggs from Denmark, their meat from New Zealand. Food reaches them from somewhere—as a rule they do not know from where it comes—and all they have to do is to enjoy the weather as best they may.

With country-people weather is a matter of life and death. A long spell of dry heat or a night's frost may spell ruin to many a home. The farmer casts many an anxious look at the sky, and even then knows that if he sows his seed or cuts his hay the weather may change for the worse, spoil all his labour, and destroy his property.

In the old days everybody took this life-and-death interest in the weather. Trains and steamers did not carry provisions at express speed from the ends of the earth to the markets of great cities. Each town or village had to depend on what grew in its neighbourhood, and when nothing grew because the weather was bad, the people came very near to starvation.

Consequently many anxious prayers were offered up in springtime that the weather might be favourable for a sufficient harvest. Not only did the people gather together to offer these prayers, but they walked in and out among the fields in long processions, the priests blessing the fields one by one and the people pleading that each might bear much fruit.

Ages before Jesus Christ was born the pagan Romans marched out of the city into a country temple on April 25 every year to beseech their god, Robigus, to preserve the young corn from blight.

Other disasters besides bad weather made people anxious for life and property, and drove them to passionate prayer for mercy and protection. Mamertus, Bishop of Vienne, in Southern France, was celebrating the Holy Communion in his cathedral when an earthquake shook the town

and brought many houses to the ground. The people rushed out of the cathedral terror-stricken and left the Bishop alone at the altar to pray for his flock. Then and there he determined to call the faithful to set aside the three days preceding Ascension Day as days of special prayer with processions round town or village, asking for protection and plenty.

The most natural form of petition for use in procession was a short prayer, perhaps a single sentence sung by the priest, followed by a unanimous cry from the people that the prayer might be answered.

"From lightning and tempest"—"Good Lord, deliver us."

"From plague, pestilence, and famine"—"Good Lord, deliver us."

"By Thine Agony and bloody Sweat"—"Good Lord, deliver us."

"By Thy Cross and Passion"—"Good Lord, deliver us."

II. *The Use of Litanies.*—Scholars will be able to answer the questions:

How came there to be Litanies on (*a*) regular occasions (*e.g.* in springtime); (*b*) on special occasions (in face of some disaster, during war, &c.)?

Why is the tone of a Litany usually sad?

These points will serve to introduce the three chief occasions on which Litanies have been used:

(*a*) The order which Mamertus issued was obeyed not only through his diocese, but throughout the Western Church. The three days of special prayer before Ascension Day have probably been used in England since Augustine came in 597. A Council in 747 calls it "the custom of our ancestors." We call the days "Rogation Days"—that is "Asking Days," from *rogare*, to ask—and processions for "beating the bounds" are not entirely extinct.

(*b*) Before the Reformation there were many Litanies in use in England. One was reserved for those who were at the point of death, another for times of war.

(*c*) The cry for mercy in the Litanies has made them peculiarly suitable for the expression of sorrow for sin and penitence. Hence they became used as a preparation for the Holy Communion. Our own Litany was not intended to form a service by itself or to be an addition to Morning Prayer. In both the Prayer-books of Edward VI the Litany came to no real end. The prayer of St. Chrysostom led up to the Holy Communion. The Litany was only made complete by itself by the addition of the Grace in 1559.

III. *The Story of the English Litany.*—Until 1544 the services in Church had all been in Latin, although the people did not understand that language. They were able, however, to join to some extent in the common prayers and acts of worship, because they had books called "Primers" in which Psalms, Litany, and other prayers with the Lord's Prayer and the Apostle's Creed were given both in English and Latin. These primers, however, were devotional books for the laity, and were not used by the clergy in the public offices of the Church.

In 1544, as we saw in Lesson XIII, England was in an unhappy condition. Harvests were bad, the country was at war with France without success, poverty ruled everywhere. A call was therefore issued for a day of humiliation and prayer. The response, however, was very poor. When Cranmer and others sought for the reason, they were told that it was because the people did not understand the prayers that were used on such occasions. It was then determined to try the bold experiment of having a service in church in English. Cranmer prepared the new Office, studied the Litanies we have heard of, one for Rogation Monday, another for the dying, another for times of war, and one which had been recently issued in Germany, and from the four sources he compiled our beautiful Litany. It was first used in St. Paul's Cathedral on St. Luke's Day, Sunday, October 18, 1545. The delight of the people at hearing their own language in church when the Litany was said or sung led to the whole service being taken in English four years later. Thus our Litany has the honour of opening a movement of untold importance in the history of the English Church and nation.

APPLICATION

The only adequate application lies in the more intelligent and devotional use of the Litany, in fulfilment of the aim of the lesson. This may be helped by a short discussion on the question: "What shall we try to remember when we next hear the Litany?"

The scholars should now be able to answer the problem set at the beginning of the lesson.

Lesson XXXII. THE LITANY: (II) ITS CONTENTS

Aim. *To arouse an intelligent interest in the contents of the Litany with a view of developing the scholars' power and desire to use it devotionally.*

INTRODUCTION

The scholars should be asked for some account of the last lesson. If the plan of having a lesson problem answered, then the teacher might adopt the same method here, *e.g.* of what parts does the Litany consist?

PRESENTATION

The scholars must do the bulk of the work in this lesson. Taking the Litany as far as the last "We beseech Thee," they can tell of three main divisions, marked by the different responses. If asked what differences they notice in the paragraphs followed by "Good Lord, deliver us," they may be led to see and tell that five pray "deliver us from," two "deliver us

by," one " deliver us in." If the teacher asks them to compare one with another, *e.g.* sin, lightning, &c., the scholars will see that some of the evils are moral, some temporal; again, by contrasting, *e.g.*, envy, conspiracy, they will see that some are evils which threaten individuals, others threaten national welfare; again, by contrasting conspiracy with schism, dangers which confront a nation will be seen distinguished from dangers which confront the Church.

The teacher should arrange the classification on the board, and the scholars should copy it into their notebooks, but only after they have reached it by discussion. They may suggest other titles which will answer as well.

A. Introductory Address. Invocation.
B. General Appeal. " Spare us."
C. " Deliver us from." Deprecations (*i.e.* prayer to be delivered from).
Dangers to the Individual: { Moral. Temporal.
Dangers to the Nation.
Dangers to the Church.
D. " Deliver us by." Obsecrations (*i.e.* prayer to be delivered by).
In historical order.
E. " Deliver us in." Supplications.

Note " wealth " means " weal," or times when all goes well.

The next group, with the response " We beseech Thee," is called " Intercessions." These also may be classified by the scholars if the teacher will put two side by side as before and ask for the difference:

F. Intercessions.
General.
For those in authority.
King and Royal Family.
Clergy.
Privy Council.
Magistrates.
For all members of the Church.
For national blessings.
For personal moral blessings.
For personal temporal blessings.

Note " kindly " fruits, *i.e.* " after their kinds."

APPLICATION

Scholars may well bring up subjects of prayer for Church or nation of pressing importance at the time and see how far they are met in the Litany. It will help to show how comprehensive the Office is. The absence of a

missionary prayer may be noted, and may be used to show how much wider are our opportunities than they were in 1545.

The aim of the lesson may be further accomplished by the following illustration of the Application :—

In 1858 David Livingstone, who was a Scotch Presbyterian, wrote to his father-in-law, Robert Moffat, a famous Presbyterian missionary in South Africa : " We have only twelve Kroomen " (West African negroes employed on his river steamer), " who seem docile and willing to be taught. We shall have prayers with them every morning. If we have a selection from the English Litany, with the Lord's Prayer in Sichuana, all may join. Will you translate it, beginning at ' Remember not, Lord, our offences,' up to ' the right way ' ? Thence petition for chiefs, and on to the end. I suppose you are not a rabid Nonconformist, or else I would not venture to ask this."

It gives a touch of romance to picture Livingstone and his black sailors joining day by day in offering up the petitions of our Litany, as it also reveals the Scotch traveller's appreciation of that service when he could think of nothing else so suitable to the needs of his " unlearned black boys."

Lesson XXXIII. THE OCCASIONAL PRAYERS AND THANKSGIVINGS

Aim. *To stir scholars to prayer and thanksgiving in connection with special persons or needs.*

INTRODUCTION

Reference was made in Lesson I to the needs of the Congregation as being permanent, and therefore the same prayers can be offered day after day. Some needs, however, are of a special or occasional kind, and it is only right that there should be prayers and thanksgivings in connection with them. What are the occasions ? the people ?

Scholars should refer to this part of the Prayer-book, but need not study the Collects in detail.

PRESENTATION

We cannot study all these Collects now, so we will pick out those for Embertide and try to realise how and why we should pray for the clergy.

I. *Ember Weeks.* (a) *The Dates.*—If scholars have suitable calendars for the current year they should find out the dates of the Ember weeks. They are given for all years in the Table of Fasts at the beginning of the Prayer-book. In the absence of such calendars, the rules in the Prayer-book may be taken and the dates given by the children. September 14

is Holy Cross Day, December 13 the Feast of St. Lucy. These days were chosen as far back as 1095, not for their intrinsic importance, but for the purpose of making the season for Ordination fall once a quarter.

(b) *The Name.*—Scholars should be asked the origin of the name "Ember." It comes from a Middle English word *ymber*, which means "round," like the Latin word "circum" in "circum-navigate." It is used of anything that recurs at regular intervals, like "the daily round." Hence Ember weeks are weeks which come "round" every three months.

II. *Ember Prayers.* (a) *Their Use.*—For the proper times for Ordination of Deacons see close of Preface attached to the Ordinal—"the time appointed in the Canon, *i.e.* Ember tide," or else, on urgent occasion, upon some other Sunday or Holy Day, in the face of the Church, *i.e.* always at a public service. The same rule is usually followed as regards ordination to the Priesthood. Hence the Church as a body is to pray daily for a week for the men who are to be ordained, and then as many people as possible are expected to be present at the Ordination to pray with the Bishops at the time. In this we are following a custom as old as the Apostles; see Acts vi. 3–6.

(b) *Their Contents.*—It would be well to analyse the actual contents of these two prayers, grouping them round the questions:

To Whom do we pray?

What do we ask on behalf of the Bishops?

What do we ask on behalf of those to be ordained? or,

What effect do we ask that the Grace of Ordination may have on the minds and lives of those about to be ordained?

It is interesting to combine the two prayers for this purpose; the first, for example, teaching the divine origin of the Church, the second, the divine institution of the Ministry.

Both Collects were introduced into the Prayer-book of Charles II, 1662. The first is by Cosins, Bishop of Durham, the second came from the Scottish Prayer-book of 1637.

III. "*Brethren, pray for us*" (1 Thess. v. 25).—The need of the clergy for the prayers of the Church may be brought home by suggesting to the class what the clergy may and ought to be if the laity will help by their prayers. The teacher who has access to Keble's *Christian Year* might tell the thoughts, and then read aloud the poem at the end entitled "Ordination." Other teachers might read extracts from George Herbert. The following instances, quoted from Dr. A. W. Robinson's *Personal Life of the Clergy*, would also be appropriate:—

The schoolmaster of a pit village in Durham was always ready to talk of the man who, five and twenty years before, had been the vicar of the parish. Asked one day whether he thought that his old vicar, who had become famous in the Church, was still the same humble and genuine

man that he had been in the days when the schoolmaster knew him first, he replied in tones that were almost indignant: "Why, you have only to shake that man's hand to feel that he is full of the Holy Ghost."

A young clergyman was appointed to a country parish, but he was removed by death when only just thirty years of age. After a time a friend visited the parish to find out what impression he had left behind him. Meeting a labouring man, the gentleman asked whether he thought the young vicar had done any good in the parish. The answer was prompt and decided: "I never saw that man cross the common yonder, sir, without being the better for it."

APPLICATION

It is only by the help of the prayers of church people that the clergy can attain to such striking influence. By the changing "to be called" into "have been called" in the second Ember Collect we might use it regularly for the clergy who so much need our prayers.

Lesson XXXIV. COLLECTS, EPISTLES, AND GOSPELS FOR SUNDAYS (I)

Aim. *To suggest in connection with selected Collects, &c., lines of thought which may arouse interest and lead to more active intercession.*

INTRODUCTION

Class should find Sunday Collects, explain rubric at the beginning, tell when Collects are used alone, when with Epistle and Gospel.

PRESENTATION

Most of the Epistles and Gospels were selected and allotted to their several Sundays and Holy Days before A.D. 400. As a rule it is possible to discover a thought running throughout. The Collect is often based on the Epistle, and the Gospel used to illustrate the same point.

Take the Sundays in Advent and trace this common idea, looking for it first in Collect and Epistle.

(The scholars should do this for themselves, the teacher arranging their answers on the blackboard or notebook, while they copy their discoveries into their own notebooks at the end. If time is very short the four Sundays might be given to four groups, and each group report on the Sunday allotted to it.)

The result will work out thus :

Sunday.	Collect.	Epistle.	Gospel.
Advent I.	Soldier and his armour ready for Christ.	"Armour of light."	Christ's advent to judge.
Advent II.	Scholar and his book.	"Written for our learning."	Book tells of another Advent.
Advent III.	Messenger and his message.	"Ministers and stewards."	"My Messenger."
Advent IV.	Runner and his race.	"The Lord at hand."	How John ran his race.

(This will need a good deal of discussion if the class is to decide why each Epistle and Gospel is chosen. The teacher can help them by asking what expressions are common to Collect and Epistle, or, as in IV, what expression makes the passage suitable for Advent ; if the teacher prefers, the Gospel may be treated as a separate contribution to Advent thoughts, without seeking for any relation between them and Epistles.)

APPLICATION

A practical discussion as to regularity and method in reading the Bible might follow in connection with II. Most people find a Scripture Union helpful. The S.P.C.K. publishes a useful manual, while the Sunday-school Institute (13 Serjeants Inn, Fleet Street, London, E.C.) conducts a Bible-reading Union with 60,000 members.

Lesson XXXV. COLLECTS, EPISTLES, AND GOSPELS FOR SUNDAYS (II)

Aim. *To suggest in connection with the history of this part of the service lines of thought which will arouse interest and lead to more reverent use.*

INTRODUCTION

Reference may be made to last lesson to recall any points of interest, and the class may be asked if they have found any common idea running through Collect, Epistle, and Gospel for to-day.

(It would be wearisome to work through all the Collects, &c., for this inquiry ; but one study like that of last week will suggest the line of thought and show the class how to work it out. An occasional question as to the current Sunday will serve to encourage and remind them to master the whole series by degrees.)

PRESENTATION

I. *The Age of the Collects.*—Nearly all our Sunday Collects are to be

found in two old service books called "Sacramentaries." These Sacramentaries contain the fixed parts of the Holy Communion Office, including the Collects. The Epistles, Gospels, and Anthems were bound separately.

There are two well-known Sacramentaries, one called after Pope Gelasius, in use A.D. 494, the other called after Pope Gregory the Great, who sent St. Augustine to England. This was in use in A.D. 590. All but eleven of our Sunday Collects are found in one or both of these Sacramentaries.

(Teachers who have Prayer-book Manuals which give the dates of each Sunday Collect may like to give those dates to their scholars, otherwise perhaps it would be better to assume A.D. 590 as a common date for both. Scholars will probably like to write the dates, and should be encouraged to bring their own Prayer-books for the purpose. The eleven modern Collects may be dated 1549.)

The eleven modern Collects are Advent I, II, III, Christmas, Epiphany VI, Quinquagesima, Ash Wednesday, Lent I, Easter Even, Easter I, II.

II. *The Choice of Epistles and Gospels.*—From Advent to Trinity Sunday we commemorate the Life of Christ on earth. It is inevitable that Epistles and Gospels should be chosen with special reference to the events of His Life and their doctrinal teaching. Scholars should verify this statement by examining the selections for several Sundays. They may note, *e.g.*, that the Gospels for the Sundays in Lent to Easter are chosen as working up to a climax:

Lent I. Christ's power over Satan.
II. Christ's power over Disease.
III. Christ's power over Enemies.
IV. Christ's power over Nature.
V. Christ's power over Time.
VI. Christ's power over History (St. John x. 18).
Easter. Christ's power over Death.

The Lenten Epistles show how, because Christ died and rose again, the Christian can fearlessly face hardship (I), temptation (II, III), enjoy liberty (IV), pardon (V), imitate while he worships Christ (VI), and both here and hereafter live with Christ (Easter).

From Trinity to Advent the leading idea seems to be the practical rather than the doctrinal outcome of the Faith. Scholars should refer to a few cases to understand and verify this.

APPLICATION

The Application involved in the lesson Aim should result without any formal statement.

Lesson XXXVI. COLLECTS FOR HOLY DAYS

Aim. *To arouse an interest in Holy Days which may find expression in a better observance of them.*

INTRODUCTION

The scholars should be told the subject and asked what the Holy Days are.

PRESENTATION

(The materials for the presentation will often be best supplied by the teacher from local knowledge. It is not permissible to drag a scholar's private feelings into the publicity of class discussion. Hence if nothing is volunteered under I, it will be better for the teacher to supply it from outside. The questions in each case are, Who are the Saints? Why are they Saints? How can we commemorate them?)

(i) *Our Family Saints.*—How often we see people going to the cemetery carrying wreaths. Sometimes they are dressed in deep mourning—the death has been recent; sometimes there is no mourning—the death occurred years ago, but on certain days they always carry fresh flowers and lay them on the grave. Who lies there? A father, a mother, a husband, a wife, a brother, a sister, a child. Why this regular care to lay fresh flowers? Because love linked two lives together; one has gone to higher service; death broke the bodily link that joined them, but only made the link of love hold them together the closer, and that love draws the one who still lives on earth to countless thoughts and deeds that tell that love can never die.

The teacher might recall St. Monica in Lesson VI.

(ii) *Our Parish Saints.*—Few are the churches that have no memorials to lives nobly spent in the common service, and gratefully remembered year after year until the name becomes a household word to a generation who know the story but never saw the face. Here again the teacher must draw on local knowledge, reminding scholars of the story or asking them to give it; pointing out the permanent memorial as a means of expressing gratitude, perpetuating a noble example, providing what is serviceable to many generations.

(iii) *Our Church Saints.*—(i) Concerns a very small circle—the family—but the attachment was close and intense.

(ii) Concerns a circle still limited, but wider than (i)—the parish—perhaps the diocese; the attachment is close, but not so close as (i).

(iii) Concerns the whole Christian Church for all time; the attachment is least close of the three, but the debt is not the less. The saints of (i) have benefited a few individuals; those of (ii) a few hundreds or thou-

sands; those of (iii) untold millions scattered over the whole world through more than eighteen centuries.

In our Prayer-book we are told who are those saints whom the Church most delights to honour.

One saint should be chosen—preferably the one whose festival next occurs, or the one to whom the church is dedicated—and the question asked, Why do we honour him or her? How can we best do it? What is the way in which the Church bids us do it by providing Collect, Epistle, and Gospel?

If scholars are dating Collects in their Prayer-books they may date all those for Holy Days 1549, excepting the three following Christmas all recast 1662; St. Andrew, 1552; and the following 590—St. Paul, Purification and Annunciation, St. Bartholomew, St. Michael.

Scholars may be able to suggest reason for so many new Collects in 1549, viz. that before the Reformation people prayed to the Saints, afterwards, they thanked God for them.

Lesson XXXVIII. THE HOLY COMMUNION: (I) ITS HISTORY

Aim. *To arouse interest through fuller knowledge which may lead to a regular and devout use of the Holy Communion.*

INTRODUCTION

Scholars should be asked what they know about the Holy Communion, especially any references to it in the New Testament.

PRESENTATION

I. *The Holy Communion in the New Testament.*

(*a*) In the Gospels.

A scholar should give an account of the Institution: St. Matt. xxvi. 26–29; St. Mark xiv. 22–25; St. Luke xxii. 19, 20.

(*b*) In Acts and Epistles.

With well-informed scholars the teacher would do well to go to 1 Cor. xi., give the class a couple of minutes to read silently verses 20–34, and then ask them to state the situation and how the trouble arose; otherwise the teacher must tell it.

The Apostles and first Christians, when they met for the Holy Communion, reproduced as closely as possible the circumstances of the first Institution; that is to say, it was part of a meal, the meal itself having a religious character. See Acts ii. 46. As numbers grew the custom arose of each bringing food with him to be consumed at the common table. In a city like Corinth, where so many of the Christians had till lately

been heathen, and where rich and poor had always been sharply divided, those who gathered for the religious meal and Holy Communion sat together in groups of friends, and each group kept its provisions to itself. Hence groups of rich people had sumptuous fare and far more than they needed, while groups of poor had not enough and went away almost as hungry as they came. St. Paul sharply rebukes the Corinthians for this, and tells them that such a meal cannot be called the "Lord's Supper" in any true sense of the words. As far as we can tell, two steps seem to have been taken to correct this abuse—one immediate (verse 34), that this "love-feast," as it was called, was not to be regarded as one of the meals of the day to satisfy hunger; they were to eat what they needed at home, and to use the food of the love-feast for religious and social purposes, not to satisfy the needs of the body. "The rest will I set in order when I come," says the Apostle. That would seem to point to the second step, namely, the entire separation of the love-feast from the Holy Communion. When St. Paul visited Troas six months later (Acts xx. 7–11), we read of a service at which he preached, at which the "breaking of bread" took place after midnight. The hour was doubtless due to the length of St. Paul's sermon, but some have found here the germ of the later plan of a meal in the evening and the Celebration of Holy Communion in the morning.

II. *The Holy Communion in the post-Apostolic Church.*—The custom observed in the second century cannot be better described than in the words of Justin Martyr, who wrote about A.D. 140. He says of the first part of the service:

"On Sunday, as the day is called, the inhabitants of town and country assemble together, and the memoirs of the Apostles and the writings of the Prophets are read as long as time permits. When the reader has finished, the presiding brother makes a discourse, exhorting us to the imitation of those worthies. Then we stand up and pray, and when the prayers are done, bread and wine are brought."

As regards the Celebration: "After the prayers we kiss each other. Then there is brought to the presiding brother a loaf of bread and a cup of water and mixed wine; he takes it and offers praise and glory to the Father of all, through the name of the Son and the Holy Spirit, and returns thanks to Him at great length for having vouchsafed to give us these things. When he has made an end of the prayers and thanksgiving, the people answer Amen, which in Hebrew signifies "So be it." Then those whom we call Deacons give to each person present a portion of the bread, wine, and water over which the thanksgiving has been said; and they also carry away to the absent. This food we call the Eucharist, which no one may receive except those who believe in the truth of our doctrines, and who have also been baptized for the remission of sins, and who live according to the commandment of Christ."

III. *The Holy Communion in the Middle Ages.*—In the early Church people who were preparing for Baptism, and were called Catechumens, were allowed to be present at the service described by Justin Martyr until the close of the sermon. Then the "presiding brother" would say to them, "Ite, missa est," which is the Latin for "Go, you are dismissed." The same words would be used at the close of the whole service to those who were baptized and had remained for the Holy Communion. By a slight change the word "missa" became "mass," and the two halves of the service came to be known as the "Mass of the Catechumens" and the "Mass of the Faithful."

During the Middle Ages many errors of practice and doctrine crept into the Holy Communion Service. They were meant to increase its importance, but really did harm. The laity were allowed, for instance, to eat the consecrated Bread, but not to drink the consecrated Wine, while many priests taught that our Lord's sacrifice of Himself on Calvary availed only for the pardon of original sin. Daily sin could only be put away by the repetition of Christ's Sacrifice in the daily Mass.

The English Prayer-book gave back the Chalice to the laity and taught that in the Holy Communion we plead before God the Father the One Sacrifice on Calvary; it does not repeat it, because Christ "made there (on the Cross) by His one oblation of Himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Lesson XXXVIII. HOLY COMMUNION: (II) THE CONTENTS OF THE OFFICE

Aim. *To arouse interest through fuller knowledge, which may lead to a regular and devout use of the Holy Communion.*

INTRODUCTION

Scholars should tell what they can about the actual service of Holy Communion before the teacher proceeds to deal with it in logical order.

PRESENTATION

Scholars should have Prayer-books for the study of the Office, and should be encouraged to take the largest share possible in working out both the order and the meaning of each part of the service.

I. *The Ante-Communion*, to the close of the Prayer for the Church Militant, corresponds to the Mass of the Catechumens; trace order of service, write in notebooks, and then seek for reason and significance, viz. standard of duty for the Christian; prayer that authority in State may assist; special aspect for week or day embodied in Collect,

formulated in Epistle, illustrated by Gospel, acknowledged in Creed, enforced in sermon, expressed in alms and prayer.

II. *The Communion*, to the close of the administration.

Scholars should be encouraged to read the longer exhortations at home; there will be no time in class.

Here the same method may be followed as in I.

The significance of each part should be talked over; the following is intended to be suggestive only; intensive preparation, first by heart-searching confession, followed by Absolution and inspired encouragement; then by an act of adoration which is both uplifting and abasing; the central rite of consecration and administration, whose intention is expressed in the sentence "partakers of His most blessed Body and Blood."

III. *The Post-Communion.*—Four parts; note each; ideal place for "the Prayer of the Faithful"; completion of offering by offering of ourselves; joy, worship, and thanksgiving concentrated into hymn "Glory be to God"; quiet dismissal in peace immediately follows the outburst of worship.

Lesson XXXIX. THE HOLY COMMUNION: (III) ITS TITLES

Aim. *To suggest, through the study of some of its titles, attitudes of mind which may be helpful both for preparation and participation.*

INTRODUCTION

Scholars should suggest titles of the Holy Communion known to themselves, and, if possible, some of the significance of these names.

PRESENTATION

I. *Sacrament.*—Scientific men tell us that, other things being equal, certain causes must produce certain results. The results follow because the causes have power in them sufficient to produce them. Hence we can drive trains, trams, and motor cars, we can telephone from one end of the country to another, we can telegraph messages by sea and by land. The moment any failure occurs, we examine the cause to find what is hindering it from producing the desired result. People are so used to this way of thinking, that they attack the Church for teaching that certain spiritual results follow upon certain ceremonies. How can the pouring of a little water on a baby's forehead result in his being "born again"? How can words pronounced over bread and wine, followed by eating and drinking of a small portion, make you a "partaker of the Body and Blood of Christ"?

Such people do not see that if the water or the words were sufficient

of themselves to produce those results there would be no Sacrament at all. It would be man's work produced by an obvious cause, and would be no more sacramental than wireless telegraphy is sacramental. The only sufficient cause in the Sacrament is God the Holy Spirit, who attaches to certain acts which our Lord has commanded definite blessing or "Grace," which follows upon faithful obedience.

Such is the Holy Communion.

II. *Holy Communion.*—In the old Jewish sacrifices some of the animals were wholly burnt on the altar, the priest receiving nothing for his share but the skin; in others a portion was offered to God, and the priest received the rest. In the Peace Offering, however, the whole animal was first given to God; then a part was burned as God's share, another part was given to the priest for his possession, while a third part was eaten by the worshipper and his friends as a religious and sacrificial meal. In this way the one animal was shared between God, the priest who offered it, and the worshippers. This sacrifice helps us to understand one aspect of the Holy Communion, the name of which signifies that God and we are sharing something, to our unspeakable benefit.

The class should refer to the directions in Leviticus for the mode of offering (iii.), for the accompanying meal offering (vii. 11–21), for the priest's share (vii. 28–35), for the offerer's share (vii. 15, 16).

III. *Eucharist, or Thanksgiving.*—This name for the Holy Communion is probably as old as St. John. It is used by Ignatius about A.D. 107, who is supposed to have been a pupil of St. John. It probably came into use first because St. Luke says (xxii. 19) "He took bread and gave thanks." St. Paul uses the same word in 1 Cor. xi. 24.

APPLICATION

Here we have three thoughts to help us rightly to prepare and more worthily to receive this holy Sacrament: (i) the thought of God's Grace given to meet our need; (ii) the thought of our fellowship with God and with each other in the wisdom and strength for life which comes from Grace; (iii) the thought of our Lord's thanksgiving for this outcome of His work and of our thanksgiving for all that it means to us.

This should be drawn out by discussion, and the lesson close with reading the "Gloria in excelsis."

Lesson XL. HOLY BAPTISM

Aim. *To increase reverence for the Sacrament of Baptism by deepening knowledge of its history and method.*

INTRODUCTION

Scholars should spend a few minutes talking about Baptism, telling

what they have seen or learned, asking any questions, and generally attuning their minds to the subject.

PRESENTATION

I. *Baptism in the Past.* (a) *In the New Testament.*—Considerable attention was given to this subject in Lesson III. Scholars should recall what they can of it.

(b) *In the first few Centuries.*—In early times it was customary to administer Holy Baptism once a year on Easter Eve. The Church was still surrounded by heathen, and adult baptisms were numerous. Easter Eve was chosen so that the baptized might be able to join in the Easter Eucharist. Systematic teaching was given during Lent to the catechumens, just as it is given to Confirmation candidates to-day. The Bishop would baptize, and immediately after baptizing would confirm the new Christians, and on Easter Day they would receive their first Communion. Even infants would be confirmed when they were baptized, and would taste the consecrated elements. That custom still exists in the Eastern Church to-day, where the priest has power to confirm.

Many interesting ceremonies in course of time came into use in order to make visible certain aspects of the Sacrament. As far back probably as A.D. 98 the newly baptized received milk and honey after his first Communion, to teach him that he had passed into a promised land of spiritual plenty. Oil was very generally used to anoint the candidate in token of the grace of the Holy Spirit which was now his. Lighted tapers were dropped into the water at the time of its consecration as a symbol of the coming of the Holy Ghost into it. Salt was given to each individual to betoken the wisdom that accompanied the coming of the Holy Spirit, while the officiant would touch the lips and ears of each with saliva in imitation of our Lord's method of opening the deaf ears and unsealing the dumb lips.

II. *The Baptism of Infants.*—Scholars should refer to what the Catechism says on this point. The custom has to be defended in every generation, because many teach that Baptism must not be administered until the candidate can show clear signs that the grace of God is working in his life. Such teachers regard the Church as a body of saints who must be made saints outside and then admitted within. We regard the Church as God's nursery for the making of saints, and we welcome all inside at the earliest possible age. The New Testament is quite in favour of our position. Whole households were baptized (Acts xvi. 33; 1 Cor. i. 16). Jews admitted their own boys at eight days' old, and when Gentiles wished to become Jews, their baby children were baptized into the Jewish Church. The fact that the New Testament is silent on the duty of infant Baptism shows that the Apostles continued the old Jewish practice. Had they reversed it and forbidden

children under twelve years of age to be admitted they must have made special rules, of which we should have heard much in the Acts and Epistles. A writer named Origen could say in A.D. 280: "The Church has received it as a tradition from the Apostles to administer Baptism even to infants."

III. *The English Service.*—Scholars should analyse the service, showing where they consider the principal divisions fall, what each contains, and why. There is the humble approach; the Divine Warrant; the preparation; the Baptism; the Thanksgiving, introduced, as usual, by the "Prayer of the Faithful"; and the final charge.

The class should be asked what they consider the essential parts of the service. They are: Prayer and the use of water, as prescribed "in the Name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19 or St. John iii. 1–8 may well be read aloud.

Lesson XLI. CONFIRMATION

Aim. *To emphasize the privilege and duty of Confirmation with a view to its more general and more intelligent adoption.*

INTRODUCTION

Some discussion on Confirmation should open the lesson with the special purpose of getting at the scholars' ideas about it.

PRESENTATION

I. *The History of the Rite.*—Scholars should suggest references in the New Testament where Confirmation is administered (Acts viii. 14–17; xix. 6; see too Heb. vi. 2). They should also recall what was said in Lesson XL with reference to Confirmation in infancy.

As the Church spread it became necessary to have other days beside Easter Eve for the administering of Holy Baptism, and it grew more and more impossible for the Bishop always to be present. Hence in the Western Church Confirmation gradually broke away from Baptism and became a separate service. In England in the Middle Ages the priest charged the Sponsors at the Baptism to bring the child to be confirmed whenever the Bishop came within seven miles. The chief elements in the service were prayer for the gifts of the Spirit, the laying on of hands, which sometimes consisted in extending the hands over the whole body of candidates, and the signing of each with the cross on the forehead with oil, again a symbol of the grace of the Holy Spirit. The Blessing fitly closed the service.

In 1549 the Bishop was still directed to sign each with a cross, but without oil, while his hands were to be laid on the head of each candidate,

II. *The Meaning of the Rite.*—Scholars can tell from the references what the rite meant to the Apostles and their converts. If they will read the Collect for the sevenfold gifts of the Spirit, they will see that it means the same to us to-day.

It is important that the teacher should discuss with the class ideas which serve to keep hosts of young people in every generation away from Confirmation. These ideas should emerge in the introductory discussion if teacher and class are on intimate terms. The following are merely suggestions :—

1. " I don't want to take my sins on myself any sooner than I need."

The idea is ever with us that the youth is not responsible for the promises made in Baptism, or for their neglect until he is confirmed. The view no doubt finds encouragement in the language of the Baptismal Office, " promise by you that are his sureties (until he come of age to take it upon himself)." Regarding sin as poison and the promises as the best safeguard, one might suggest the picture of a child finding a quantity of decayed fruit, pleased to think that he has not promised to avoid it, and devouring it with greed. What is likely to be the result ? What would the promise have done for the child if he had made and kept it ? Ought he to regard the promise as a friend or an enemy ? a warning to be thankful for, or an undue interference with his liberty ? What light does this throw upon the promises made in Baptism ? Is it wise or unwise to put off Confirmation with the idea that it will not matter if we break those promises so long as we are not confirmed ?

2. " I don't want to set myself up as being better than other people."

Two answers may be suggested to this objection :

(*a*) Confirmation is not a setting oneself up as better than others, but a confession of need. It means that we cannot face life and its temptations without more strength than we possess in ourselves, and we come to Confirmation to seek for the help God has promised.

(*b*) We like to be cleverer, more witty, better looking, better dressed, better educated, better known than other people ; why do we only shrink from giving them a lead in the matters which concern their whole welfare in time and eternity ? Many are the despondent hearts who are sinking under temptation and know not where to look because all their friends live on the same dead level of spiritual feebleness. If only one made it clear that he cared for such things and lived above the average level, the weak ones, who cannot stand alone, would draw near to him and find the strength and support they need under his shadow. On a stormy night at sea sailors often wonder where they are, and whether they are drifting on to wreck and death on some iron-bound shore. What if the lighthouse were to think : " Why should I pretend to be any brighter than the dark night around me ? What will the clouds and the waves think of me if I set up to be better than they ? I shall not shine to-night."

Lesson XLII. HOLY MATRIMONY

Aim. *To lead the scholars to a more intelligent understanding of the Office, and to suggest a worthy idea of the Divine Institution of Marriage.*

INTRODUCTION

The teacher should begin with a few questions on the last lesson, and then pass on to ask what scholars can tell about the Marriage Service in the Prayer-book.

PRESENTATION

I. *Marriage Ceremonies in Pagan Rome.*—Social customs, especially such as are connected with weddings and funerals, gain such a hold upon a people, that it is usually impossible to uproot them suddenly. Amongst the Hindoos, for example, it was customary for the widow to be burned with the body of her dead husband. In 1829 Lord William Bentinck, Governor-General of India, forbade this cruel custom, and was accused at once of plotting to destroy the Hindu religion.

As the Christian Church spread amongst the pagan peoples it was both wise and necessary to preserve as many of their old customs as were not opposed to the spirit of Christ. Hence we find some strong likeness between even our modern Marriage Service and that of pagan Rome.

Marriages were solemnised in different ways in old Rome, but we may put together some which most nearly resemble our own.

(i) After the engagement between the man and woman was settled they met, usually at her house, with a number of friends to sign the marriage contract and settle all the money matters. Under the Roman Emperors the bridegroom then put a ring on the third finger of the bride's left hand. The actual date of the final ceremony was decided at the same time.

(ii) On the wedding-day the bride was dressed in a long white robe adorned with purple fringe or ribbons. She wore a girdle round her waist, bright yellow shoes on her feet, and had a veil of the same colour over her head. When a religious ceremony was used it consisted of the sacrifice of an animal, prayer, and the eating of a particular kind of cake made by the Vestal Virgins, who were like nuns, but pagan in religion.

(iii) In the evening the bride was escorted by her friends to the house of the bridegroom, where all feasted together. The bride carried with her a distaff, spindle, and wool, and before entering the house wound wool round the doorpost and anointed it with lard, symbolising no doubt the industry and plenty which she was bringing to her new home. Both wore crowns of flowers.

II. *Marriage in Mediæval Rome and England.*—In the Christian Church from early times there were two chief ceremonies: (i) The final

promises coupled with the giving of a ring and the payment of the dowry money by the man; (ii) the Mass, coupled with a special Blessing, during which a veil was held over the heads of both. At the close of the ceremony both parties were crowned with crowns, probably of metal, which were kept for the purpose at the church. In England the promises were made by each, and then the man put the ring on the priest's book, together with gold and silver coins, which represented the dowry he was prepared to pay. The priest blessed the ring with holy water and handed it back to the man. The bridegroom then placed it on the thumb of the bride's left hand, saying, "In the Name of the Father," then on the next two fingers, saying, "and the Son," "and the Holy Ghost" respectively. Placing it next on the "fourth" finger (the thumb counted as one) he said "Amen," and left it there. The mediæval service book explained that the ring was left on that finger because there was a vein running from it direct to the heart.

The Mass followed with special prayers and blessing.

III. *Marriage in Modern England.*—The English Office is remarkable for its two blessings, and for an address at the end which makes a very abrupt close. (Scholars should refer to these.)

In view of what has been said it should be possible for scholars to suggest the reason for the two blessings. They correspond to the two parts of the ancient marriage ceremony, the final vows, and the sacrificial prayers. The Holy Eucharist was always supposed to form part of the Christian rite of marriage, and until 1661 the rubric required it. Now the newly married are urged to receive it at the time or at the first opportunity afterwards. The address, which seems so disconnected in our Office, is intended to be read after the Gospel as the sermon in the Holy Communion Office.

It is curious to note that the rubric of 1549, "the manne shall geue unto the womanne a ring, and other tokens of spousage as golde or siluer, laying the same upon the boke," is represented to-day by "the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the priest and clerk." The fees are, of course, paid in the vestry afterwards and not in the church.

III. *The Christian Idea of Marriage.*—Christ has not only purified marriage ceremonies, but has also taught us to recognise in Holy Matrimony a wonderful and beautiful thought of God. God has given some characteristics in marked degree to the man, such as physical strength, others, such as tenderness and insight, to the woman. Thus neither is complete without the other—each must ever need the other to make life possible. In marriage the man and the woman are joined together and make one complete whole, each supplying what the other lacks. The marks of true marriage are Love and Service; love to unite for the purpose of service to God and man.

The Love and mutual Service which mark true marriage here are to

mark the relation which already exists between Christ and His Church. See what St. Paul says of it (Ephes. v. 22–32).

ILLUSTRATION

The teacher who has access to the books might select a passage and read it aloud from the Marriage Hymn in Keble's *Christian Year*, or from Tennyson's *Princess*, beginning "For woman is not undeveloped man." The marriage hymn of the Jewish Church (Psalm xlv.) might be read from Bible or Prayer-book by one of the scholars.

Lesson XLIII. THE BURIAL OF THE DEAD

Aim. *To secure an intelligent understanding of the Office, together with readiness to act upon the practical lessons suggested in the Collects.*

INTRODUCTION

Outstanding points in the last lesson may be recalled for a brief discussion; scholars may then be asked to tell what they know of the Office for the Burial of the Dead.

PRESENTATION

I. *Funeral Customs.*—Scholars should be invited to give funeral customs of antiquity or of modern nations, with, where possible, the reason for them. The teacher will supplement their knowledge.

(A) *Ancient Egypt.*—In the days when Israel was in Egypt the people of the country, who were heathen, believed that after a number of years the soul of the dead would come back to look for the body and would want to live in it again. Consequently the greatest care was taken of the body. It was preserved, where the family could afford it, by being mummified, and tombs were cut far inside the mountain to keep the body safe. The pyramids were used for tombs by the kings who built them.

(B) *The Jews.*—Both before and after the sojourn in Egypt the Israelites were accustomed to bury their dead. Scholars may be able to suggest passages: *e.g.* Gen. xxiii.; xxxv. 8, 19, 29; l. 1–13, 26; 1 Kings ii. 10, &c.

(C) *The Romans.*—The Romans, on the other hand, were accustomed for some centuries to burn their dead. The body was laid upon a pile of wood built in the form of an altar. The nearest relative lighted the wood with a torch, turning his face away as he did so. When the pile was almost consumed the embers were extinguished with wine, after which the bones were collected and carefully preserved in an urn. It was customary to bury the urn at the side of a high-road leading to Rome.

On the Via Appia the tombs formed an uninterrupted street for many miles.

(D) *The Christians.*—The Christian doctrine of the resurrection of the body reinforced the Jewish custom of burying instead of burning the dead. The belief that the individual was "with Christ" led to services of prayer and thanksgiving being held at the funeral.

II. *The English Office.*—Scholars should make their own analysis of the Office and the reason for the order. It is quite simple, sorrow rising through the hope given by Revelation (1 Cor. xv.) to a triumphant thanksgiving, and prayer that we may so live that we may share in the triumph.

III. *The "Resurrection Body."*—Teachers who care to take their scholars into this subject should read it up in some book which deals with it at length. The modes of our Lord's appearances after the Resurrection and 1 Cor. xv. are the authoritative guides on the subject. The latter makes it clear that the body of the future will guarantee our separate individuality, and is related to the body that now is just as the ear of wheat is related to the seed from which it springs. The ear of wheat requires the destruction, not the preservation of the seed. Hence no difficulty need arise with regard to cremation or to those lost at sea and the like. The spirits of the faithful dead are held to be in Paradise, waiting for the final and general Resurrection, after which they will pass into Heaven.

IV. *Prayer for the Dead.*—Teachers must be guided on this subject by the clergy of the parish, who are responsible for what is taught. The great difference between mediæval services and that which we use for burial lies in our omission of prayers for the dead. Many abuses arose in the Middle Ages in connection with prayers for the dead. We still pray in the Post-Communion Collect that "we and all Thy whole Church may obtain remission of all our sins," and in the prayer for the King, "Have mercy upon the whole Church." Some Churchmen pray for the faithful dead, like Bishop Heber, as something "which can do them no harm and may, and I hope will, be of service to them. Only this caution I always endeavour to observe, that I beg His forgiveness at the same time for myself, if unknowingly I am too presumptuous." A large section of the English Church, on the other hand, fear that such prayers may reintroduce wrong views about the intermediate state, and prefer to teach that the Prayer-book would have us give thanks rather than pray for the holy Dead, as at the close of the prayer for the Church Militant.

APPLICATION

Scholars should read the last Collect, and give the Office's own application of its sad and yet hopeful occurrence.

Lesson XLIV. THE ORDINAL: (I) THE THREEFOLD MINISTRY IN THE NEW TESTAMENT

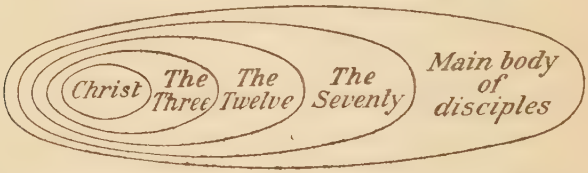
Aim. *To lead scholars by their own study to realise the primitive character of the threefold Ministry.*

INTRODUCTION

Scholars should tell what they know about the Ministry in the Church, the powers of each Order, and, if possible, what takes place at an Ordination or Consecration.

PRESENTATION

I. *Christ founds the Christian Ministry.*—Scholars should find the following passages and express in their own words, with the help of the teacher's questions, what each teaches; the teacher might express it in diagram by four circles with a common centre, as below:



1. St. John vi. 60, 66; Acts i. 15 (120); 1 Cor. xv. 6 (500). Showing large outermost ring of disciples, so large that 500 could meet together on one occasion.

2. St. Luke x. 1, 9, 17. A body of seventy selected for special service to preach, with power to heal. They rejoiced to find even "devils" subject to them. Probably not a permanent body.

3. St. Matt. x. 1–8. A yet smaller body selected from many (St. Luke vi. 13), commissioned to preach (verse 7), with much fuller authority (verse 8). That this body was intended to be permanent is perhaps shown by the publication of their names in each account.

4. St. Mark v. 37 (St. Luke viii. 51); St. Matt. xvii. 1; xxvi. 36, 37. A still smaller number selected for special service, not of preaching but of ministering to Christ Himself, and of witnessing what they might in after years teach.

5. Acts i. 13–15; ii. 42; iii. 1; iv. 13; xii. 1. Immediately after the Ascension the third body, now eleven in number, take the lead, and they in turn are led by the three; by two of them in the conflict with the Jewish rulers, by the third in martyrdom.

What do these passages teach about Christ's intentions with regard to the men to be employed in the work of His Church? Scholars should

express in their own words that He Himself organised the Church round bodies of men specially chosen to lead the faithful. They were selected in every case for service and not for privilege.

II. *The Apostles develop the Christian Ministry.*—1. Scholars should be able to tell of the appointment of the Deacons (Acts vi.), and the reason. The mention of names again perhaps suggests the creation of a permanent body (*cp.* Acts xxi. 8).

2. Acts xi. 30; xiv. 23; xv. 2, 4, 6, 22, 23. "Elders" and "elder brethren" hold a position below the Apostles, yet far more influential than that of the "seven." The first mention of them shows them to be already a recognised body, while St. Paul, in the second passage, regards them as the natural local centre round which the Church must be organised.

3. 1 Tim. i. 3; v. 22; Titus i. 5. Men placed over districts, doubtless with several churches, each with its own "presbyter" under them, with considerable disciplinary and directive power, and authority to ordain. Here is the Order of Bishop in germ, although so long as the Apostles live they are the highest Order, and presbyters are called "Bishops" (Acts xx. 28; Phil. i. 1). Note, too, that in 1 Tim. iii. the Orders are: (Apostles not mentioned here) Bishops, Deacons (elders are mentioned in 1 Tim. v. 17 ff.).

By the time of Ignatius (martyred A.D. 110) reverence had demanded that "Apostle" should be reserved for the immediate followers of Christ, and for those, like St. Paul, who were their equals. The whole subject of the growth of the Ministry is still being studied and debated. Some have argued that thus a new title was sought for those who took the Apostles' place, and the name Bishop became reserved for them. The Office existed in Apostolic times; the name came immediately after.

Lesson XLV. THE ORDINAL: (II) THE THREEFOLD MINISTRY IN HISTORY

Aim. *To instil and encourage a vocation to the ministry of the Church.*

INTRODUCTION

Scholars should recapitulate in their own words the main points of the last lesson.

PRESENTATION

I. *The Method of Ordination in the New Testament.*—Scholars should carefully read Acts vi. 3–6 and tell the steps by which the Seven were ordained, viz. selection and approval by the laity, prayer and laying

on of hands by the Apostles. Timothy was ordained in the same way (1 Tim. iv. 14; 2 Tim. i. 6). He and Titus were to continue the practice (1 Tim. v. 22; Titus i. 5).

II. *The Method of Ordination and Consecration in the Church.*—Scholars can hardly be expected to read the Ordinal carefully through at the class, but if any are willing to do so during the preceding week, with the object of telling the others in class how Ordination takes place, it will be well.

The important matter is to trace the essentials of Acts vi. in each case.

(A) *Form and Manner of making Deacons.*—(i) The presentation to the Bishop.

(ii) The Bishop's appeal to the laity for approval.

(iii) Prayer. The Litany and Holy Eucharist are always used at Ordination and Consecration. Note the special suffrage for deacons in the Litany.

(iv) Questioning the candidate as to his call and willingness to serve, after the Epistle and before Gospel, followed by

(v) Laying on of hands by the Bishop. Read the accompanying words, and note the giving of the New Testament with authority to read it in church.

(B) *Ordering of Priests.*—Note the same points.

At what point does the Ordination, including examination, of the Priest take place? (After the Gospel.)

What hymn occurs in Ordination of Priest which does not occur in that of Deacon? (Veni Creator.) Note the gift of the Holy Ghost in the Ordination of the Priest, not in that of Deacon.

Under (v) ask scholars to note difference in rubric. Priests lay hands beside that of Bishop in obedience to Apostolic custom (1 Tim. iv. 14).

Note the Bible is given to the Priest.

(C) *Consecration of Bishops.*—Scholars should trace by rubrics that Holy Communion Office is taken to end of sermon, then Litany, the examination, Veni Creator, Consecration; several Bishops laying hands on head of elected Bishop (note words and compare with those in Ordination of Deacon and Priest), then rest of Holy Communion Office.

Where scholars are capable of study, they should make out in table form briefly—(i) the promises; (ii) the authority given to each Order.

III. *The Effect of Ordination.*—Scholars should find 1 Cor. xii. 12–21, and, if time allows, should be led by questions to tell (otherwise should be told with the passage before them) the following summary:

St. Paul teaches us that the body has members, in some of which, as eyes, ears, special functions or powers are localised. The eye sees for the whole body, the ear hears. The ear cannot claim power to see nor the eye to hear. To each is given its own function for the whole body. The power to see does not belong to the eye, but to the body, for whose

benefit it exists. Similarly with the ear. This is necessary if the work of the body is to be properly done. The power is not lent to the eye for its own glory or credit, but because it is the most practical way of getting the seeing work of the body properly done.

Some of the work of the body, such as feeling, is done by any and every part, but other work, like seeing, hearing, smelling, is done by specially equipped members.

The same is true of the Church. Much of its work can be done, and is done, by any member. A great deal of preaching, teaching, &c., is done by clergy and laity alike. There are, however, certain functions which must be carried on, which need special equipment and special care. Such are the conduct of public worship, absolution, and the administration of Sacraments. God has shown Himself to be eminently practical in the way He has provided for the work of the body; He is not less so in providing for the work of the Church. It would never do for every part of the body to be an eye or an ear, neither would it conduce to reverence and order if every member of the Church could administer the Sacraments. Hence it is the Church's will that these special functions should be localised in certain members, whom we call Clergy. St. Paul's figure teaches us that the power does not belong to the Clergy, but to the Church; it is not lent to them for their glory, but for the welfare of the body, and it is entirely in the interests of the Church as a whole that these special functions are localised in them.

Seeing that the power conferred at Ordination belongs to the Church as a whole, you will see why the laity are appealed to to sanction the Ordination. At the Consecration of a Bishop, the King by his "mandate" expresses the wishes of the laity, hence in the Office the laity is only called upon to pray.

You will recognise, too, the reason why the laity should then and always pray for the Clergy who are exercising the power of the whole for the good of the whole.

III.—SPECIAL FESTIVALS AND FASTS

Lesson XLVI. CHRISTMAS

Aim. *To help the scholars to realise more fully, under the guidance of Collect, Epistle, and Gospel for Christmas Day, the twofold Nature of Christ.*

INTRODUCTION

The teacher should allow a few minutes for scholars to tell what is on their minds about the season, leading up to a short account by one of them of the historic event as told by St. Luke.

PRESENTATION

The Collect for the day tells us what the Son of God became on the first Christmas Day. What does it say ?—" Took our nature upon Him." Scholars should suggest what that means, from what life means to them —growth, pleasure, and pain, work and play, hunger and thirst, home, friendships, &c. It means that Christ lived through the age through which they are passing.

The Epistle and Gospel tell what He was before that Christmas Day.

Where scholars can be led to do their own work, they should find the Epistle—Hebrews i. 1–12—in the Bible ; the teacher should point out the two subjects of the passage :

1–3. The Son of God equal to God ;
4–12. The Son of God greater than the Angels.

Scholars should silently read each division and tell in what respects the Son is equal in the one case, greater in the other ; *e.g.*—

I. The Son of God equal to God :

Heir of all things.
Creator of the worlds.
Image of God.
Preserver of all things.
Enthroned beside God the Father.

II. The Son of God greater than the Angels:

He is a Son; they are servants.
The angels are to worship Him.
He is King, Creator, Eternal; they are "ministering spirits."

Taking the Gospel in the same way, scholars will find that the Word, the same Person as the Son of Hebrews i., is:

God (v. 1).
Eternal (v. 2).
Creator (v. 3).
The Life of all (v. 4).
The Light of all (v. 9).
Became Man (v. 14).

These attributes from Epistle and Gospel might be set in one column with "Very God" for its title, and in a parallel column some of the human experiences noted at the beginning, with "Very Man" for title.

Which words in the Collect speak of our Lord as "Very God"? which of Him as "Very Man"?

APPLICATION

What title do we take for ourselves in the Collect? When did we become "children by adoption and grace"? What do we pray for in consequence?

ILLUSTRATION

The speaker at a meeting of sailors taught them the meaning of the prayer "that we may daily be renewed by the Holy Spirit." He spoke to two sailors, and urged them to forsake their sin and find pardon and life in Christ. They replied that if they gave up sin that evening they would be into it again next day. The speaker took his watch out of his pocket and asked the sailors: "Do you think the maker of this watch could wind it up again?" "Of course he could, sir," was the answer.

"Well, God is your Maker, and don't you think He could wind you up and keep you going?"

Eight or nine months later the men returned from a voyage and were asked how they had got on. "All right, thank God," was the answer. "We made up our minds that every morning we would kneel down and ask Him to wind us up for the day, and every night we would thank Him for having done it; and He did."

Lesson XLVII. LENT

Aim. *To help the scholars, at the suggestion of the Collect for the first Sunday in Lent, to decide how they can most profitably observe the Fast.*

INTRODUCTION

This lesson should be given on the first Sunday in Lent, and may well begin with the narration, by a scholar, of our Lord's Temptation. Unless scholars are well instructed and can explain in what way the three suggestions were temptations, it will be enough for present purposes to take the first and ask why our Lord refused to satisfy His hunger. Scholars will probably know that He had decided never to use His power to save Himself from pain or want. To have yielded now would be to allow the lawful needs of His body to destroy His plans for work.

PRESENTATION

The parable of the great supper (St. Luke xiv. 15–24) may be taken as the basis of the lesson. It will be familiar and need not be taught again. The value of it now will lie in the situation in which these first invited found themselves. The parable had better be quickly told by a scholar to begin with. Scholars may find it, and read verses 16–21 silently, in order to answer questions which the teacher will give them before they read:

Were the first invited guests right or wrong in refusing?

If wrong, where did they go wrong? in buying a field? in providing oxen? in marrying?

It may be necessary to explain that they must have accepted the first invitation, and refused only when everything was killed, cooked, and ready. The answer to the questions will be that they wanted to do perfectly lawful things, but they wanted to do them at the wrong time. Comparison may be made with a similar parable in St. Matt. xxii., where the insult was greater and the consequences proportionately more serious.

We may take public worship, especially Holy Communion, as "the great supper," as the Exhortation against negligence in the Holy Communion Office does. What are the reasons why many refuse? They want to be doing other things. What things? Are walks, reading, calling, right or wrong in themselves? Are they right or wrong *then?*

Lent does not call us any more than another season to abandon what is wrong. We should do that every day. Lent calls us to go without what is right enough in itself, but may be clogging the wheels of duty. A man may feel that he is perfectly right in smoking or in taking alcoholic drinks, but can he go without them? That is the question Lent helps

him to decide. If he cannot, and many are quite unable to give up the habit, then the indulgence he allows himself is sapping the force in his will and he is becoming of less use to Christ and His Church every day.

There is a kind of fungus called dry rot, which eats all the goodness out of wood. The wood may look all right, but if one digs a knife into it it yields like sand, if one breaks off a piece one can crumble it to powder between one's fingers. If it is allowed to go on unchecked all will seem well until one day a floor collapses and many people may be injured. Then examination shows that the joists are eaten with dry rot. Well would it have been if the examination had taken place when the disease first began. It might have been checked then, and much trouble would have been saved as well as much valuable wood.

APPLICATION

What habits do people develop in eating and drinking ? in pleasure ? in use of time ? of money ? How can they be tested in Lent ? Who, does the Collect tell us, should govern the whole man ? How can the flesh be made to show its loyalty and obedience to the Spirit ?

ILLUSTRATION

The dangers which may arise to the moral nature from things which are necessary to life, such as eating and drinking, ease and leisure, &c., might be further illustrated by the following :

Many years ago travellers could seldom traverse the pass from Jerusalem down to Jericho without being attacked and robbed. Appeals were addressed to the Sultan of Turkey, who made one of the tribes frequenting the pass responsible for the safety of all travellers. The tribe undertook the responsibility upon two conditions. Every traveller, or party of travellers, must take one of the tribe as conductor and must pay so much a head for the safe conduct. This was agreed to, and the pass soon became the safest part of the Sultan's dominions. Travellers then thought they might save the expense of the guide and began to travel down alone. They were at once attacked and robbed by the tribe responsible for their safety. The tribe saw that they were losing a very valuable monopoly through their success in guarding travellers, and determined that safety should be permanently conditional upon payment. It was useless for travellers to appeal to the Sultan. They had violated the conditions of safe conduct. Hence the dangers of the pass to-day are due to the very people responsible for its safety.

Lesson XLVIII. HOLY WEEK

Aim. *To bring out, by study of the Gospels, the truth of our Lord's words that He laid down His life of His own accord (St. John x. 18) so that the Cross was a victory and not a defeat.*

INTRODUCTION

The lesson should be given on the Sunday next before Easter. Scholars should tell what they can of the events of Holy Week.

PRESENTATION

Who thought they had won the day when Christ was crucified? Who had really won? How do we know?

Scholars should find St. John x. 18, and may tell of how Christ showed His control over events during Holy Week. Each of the following passages should be found, read, and discussed. To go no further back, He showed it:

(i) By going to Jerusalem at all. St. Luke (ix. 51) describes the whole nine months from the Transfiguration to the Passion as "steadfastly set His face to go to Jerusalem."

(ii) By His fearless proclamation of the truth when He might have been silent (St. Matt. xxi. 1–15); claiming to be King (Zech. ix. 9); the refiner's fire (Mal. iii. 1, 2); healer (Isa. liii. 4); St. Matt. xxi. 31 to xxiii. 39.

(iii) By allowing Judas to carry out his plans when He knew what the betrayer was doing (St. John xiii. 21–30; xviii. 1, 2).

(iv) By refusing deliverance (St. Matt. xxvi. 51–53).

(v) By reasserting His claims at the Jewish trial (St. Matt. xxvi. 64–66). The false witnesses had failed, the only chance of making a case to bring before Pilate now lay in getting our Lord to make some statement which might involve Him in a charge of blasphemy. Had He remained silent in answer to the appeal of verse 63, as He had done after the questions of verse 62, the whole trial would have collapsed.

(vi) By refusing to ask deliverance from Herod or from Pilate (see St. Luke xxiii. 9; St. John xviii. 35, 36; xix. 7–9).

(vii) By dying on the Cross when He did. Pilate was astonished that death came so soon. Crucified prisoners often hung for three or four days before death released them. Doctors have speculated as to the cause of death and have found it in a broken heart. The cause is rather to be found in the fact that "no man taketh My life away from Me, but I lay it down of Myself."

Who, then, was the real conqueror on Good Friday?

Why did Christ make such plans for Himself?

Scholars should answer the question from St. John x. 9–18.

APPLICATION

What application does the Collect for the Sunday next before Easter make?

How can we help to answer that prayer?

Lesson XLIX. EASTER

Aim. *To lead the class to a fuller understanding of the meaning and value of the Resurrection, and thereby to stir them to worship.*

INTRODUCTION

Scholars should tell something of the story of Easter Day, giving the appearance to Mary Magdalene or that on the road to Emmaus as fully as possible.

PRESENTATION

The story of Easter is familiar to you; we want to get a little deeper into it and learn something of its importance, the evidence for it, and its value to us.

I. *The Importance of the Resurrection.*—Scholars should look out the following passages and read them aloud, in order to gain an idea of the emphasis laid upon the Resurrection by the Apostles. The best method will probably be to divide the references amongst the members and to allow them to find all their places before any passage is read aloud. A word of preface from the teacher to tell the circumstances of each will help.

Acts i. 22; ii. 23, 24, 32, 33; iii. 14, 15; iv. 2, 10, 33; v. 30; x. 39–43; xiii. 28–37; xvii. 2, 3, 31, 32; xxiii. 6; xxv. 19; xxvi. 6–9, 22, 23.

II. *The Evidence for the Resurrection.*—Scholars will be old enough to appreciate arguments, and may well spend a short time considering one or two reasons for making the Resurrection an article of Faith.

A. The Apostles, as we have seen, put the fact of the Resurrection in the very forefront of their teaching. They claimed, not to have heard of it but to have seen the Risen Christ, and to have had abundant opportunity to satisfy themselves as to its historical reality. Men may play with fancies, but they will only make large sacrifices for facts, and the Apostles gave up all to witness to this fact.

B. The men who crucified Christ could have destroyed the whole fabric of Christianity by producing the body of Jesus. If He had not risen, some inkling of what had been done with His body must have leaked through to the Jewish authorities, and they would have acted at once.

C. Belief in the Resurrection was not the result of a general expectation that it would happen. In almost every case the first announcement

met with scepticism and denial. In 1 Cor. xv. we are told of upwards of five hundred people to whom was granted the evidence of their senses. These could not have been won by a pious fraud.

D. Saul of Tarsus had every opportunity of satisfying himself of the truth of the Resurrection. He was not a man to make the sacrifices of Phil. iii. 4–7 without very convincing evidence. Yet he made them, and in 1 Cor. xv. 17, says that the whole Faith stands or falls by the Resurrection.

E. The Church itself, in its wonderful growth and development, is a magnificent Truth, and cannot be the natural outcome and fruit of a lie.

APPLICATION

III. *The Value of the Resurrection.*—See 2 Cor. iv. 14, 16–18. Contrast traveller on long journey, interested while fresh; grows tired, knows nothing of destination, and dreads arriving, weariness and fear increase each other; and traveller enjoying every stage of journey, forgetting even fatigue in joy of knowing what awaits him at the end.

How has the Resurrection done this for us?

Lesson L. ASCENSIONTIDE

Aim. *To lead to fuller understanding of the meaning of the Ascension, and to stimulate scholars thereby to prayer.*

INTRODUCTION

Scholars should tell what they can about the Ascension, the geographical setting, the reason for it.

PRESENTATION

I. *Two Reasons for the Ascension.—A.* We can understand how the Apostles would look forward to each appearance of the risen Christ, and how they would store up their difficulties and hard questions for Him to solve. It was not, however, to save them the trouble of thinking for themselves that kept Him near them for those forty days. He had told them (St. John xvi. 12) that He had still much to teach them when He was snatched away to death. Those forty days gave Him His opportunity, and He taught them what they had not been able to bear or understand before the Passion. As soon, however, as those lessons were learned, He must leave them to stand on their own feet and do their own thinking.

How was He to tell them that He would not appear to them again? The Ascension taught it.

B. The Son of God had lived in Heaven from all Eternity, but not until the first Christmas Day did He take a human body and human nature and become like one of us, excepting that we have sinned. As Man, He was tempted (St. Matt. iv., &c.) and conquered; as Man, He bore hunger, thirst, weariness, pain, death. As Man, He rose from the dead with a body like and yet unlike the one that died. As Man, He loved, pitied, healed, taught, rebuked. As Man, He called us to come to Him that we might find rest. As Man, He will one day be the Judge of us all (St. John v. 27).

Surely it matters to us whether the Manhood which the Son of God took at Christmas was taken for thirty-three years only, to be then laid aside, or taken for all eternity beyond. How can we know? He ascended into Heaven with His Body; He lifted up "hands" in blessing as He ascended (St. Luke xxiv. 50, 51). The Apostles saw Him go (Acts i. 9–11). That means, "once Man, always Man."

II. *The Work of the Ascended Christ.*—We are familiar with the work Christ did on earth. What was some of it? We speak less of the work He is doing now.

In the Old Testament we read of the High Priest going once a year, on the Day of Atonement, into the most holy part of the tabernacle or temple to offer the blood of the sacrifice in the very Presence of God, and there to plead for the people that they might be forgiven and saved from sin. The writer of the Epistle to the Hebrews tells us that all that was only a type or figure of what Christ was going to do. Scholars should read Heb. ix. 24–26, preferably in silence, and give the substance of it in their own words. They should then read Heb. vii. 23–25 in the same way and tell what is the work of the ascended Christ.

APPLICATION

For what do you think Christ prays when He prays for us? See St. John xvii. 11, 15, 17, 20, 21, 24.

How would He pray for the sad? the tempted? the anxious? the suffering? the happy? the strong? the successful?

When you get alone at home, or when you are in church, kneel down and ask Christ what He is thinking and praying for you and how you can help Him to answer that prayer.

Lesson LI. WHITSUNDAY

Aim. *To help scholars to realise that the prayers of Christ are reinforced by the power of the Holy Spirit, and that their lives should show the efficacy of both.*

INTRODUCTION

Scholars should recall the main points of the lesson on the Ascension and tell something of the story of the gift of the Holy Spirit.

PRESENTATION

What are the two things for which we pray in the Collect for the day?

I. *That the Holy Spirit may give us a Right Judgment.*—In Acts xv. we find the leaders of the Church gathered together at Jerusalem to discuss a question upon which men took opposite sides and felt very keenly. St. Paul and St. Barnabas travelled for many days from Antioch to be present.

A. As soon as St. Paul became a Christian, he saw that Christ and not Moses was the person who must be obeyed. Christ had bound the moral law, expressed in the Ten Commandments, on the conscience of the Church (see St. Matt. v. 17, 21, &c.). He had not, however, done so with the ceremonies of the old law; He commanded Baptism, not circumcision (St. Matt. xxviii. 19); He set aside the distinction between clean and unclean food, which meant so much to the Jew as to St. Peter (Acts x. 14). (See St. Mark vii. 19, R.V.) He had abolished all the Jewish sacrifices by the offering of Himself.

Hence, as St. Paul went about preaching to Gentiles, he taught them that they must keep the Ten Commandments, but need not keep the rest of the law of Moses.

B. Almost every Jew, whether Christian or not, was seriously alarmed at what St. Paul was doing. Attempts had been made, at various times in their history, to get rid of the laws of Moses. These attempts had been the work of enemies, who wanted to make the Jews like the heathen. One great war, the Maccabean rebellion, had been fought and won in defence of Jewish beliefs and customs, and every Jew was proud of the victory. Each attempt made the true Jew more particular to keep every law, more particular about the Sabbath, more particular about the sacrifices and all that spelt Judaism. They held very strongly that the religion of the Jew was God's way of saving the world, and that the only hope for a Gentile to be really saved was by his becoming in every respect but birth a Jew. Then came the news that St. Paul was travelling about telling the Gentiles everywhere that Judaism had had its day and that they could be Christians and be saved without needing to obey any ceremonial laws of Moses. No wonder the Jews were alarmed and angry!

The great Council of the Church met in Jerusalem to answer the question, Are we to obey Moses or Christ? "Christ only," said St. Paul; "Christ and Moses," said the main body of Christian Jews.

The need for a right judgment was very great. To have given a wrong answer might have set back the progress of the Church for a century. The Church prayed for guidance, answered the question, although not with unanimity, in St. Paul's way, and then wrote letters to the Churches abroad, telling them that it was the will of the Holy Spirit (see xv. 28).

Reference may be made to the lesson on the Athanasian Creed (XXX) for another crisis and right guidance.

II. *That we may Rejoice in His Holy Comfort.*—Look at the Gospel for the day to see whence this idea comes. "Comforter" does not only mean one who consoles us in trouble. The word our Lord uses means "one who is called in to help" in some way or another. It is the same word in 1 St. John ii. 1, where it is translated "advocate" (see the passage).

We have already seen how we call upon the Holy Spirit to guide us. His advice and help is then His "holy comfort"; how can we "rejoice" in it?

We thought last week of some of the things for which Christ is praying on our behalf—when we are tempted, when we are anxious, when we are succeeding, when we are failing. What part may we expect the Holy Spirit to take in answering those prayers? How can He be "called in to help"? How can we "rejoice in His holy comfort"?

ILLUSTRATION

The teacher should illustrate from biography what small and seemingly insignificant things the Holy Spirit uses to guide men who are seeking His help. Robert Moffat, the South African missionary, was working in the North of England as a garden boy. Sent into the town on an errand, he saw a placard advertising a missionary meeting. He made up his mind to attend, and as a result consecrated his life to the missionary cause. Many similar instances can be quoted. James Garfield used to try to impress his pupils with the importance of what seem little things. Speaking of the American town of Ravenna, he used to say: "The comb of the roof of the courthouse at Ravenna divides the drops of rain, sending those that fall on the south side into the Gulf of Mexico and those on the opposite side to the Gulf of St. Lawrence, so that a mere breath of air, or a flutter of a bird's wing may decide their destiny. It is so with your lives, my young friends. A passing event, the choice of a book or of a companion, a stirring thought, a right resolve, the association of an hour may prove the turning-point of your life."

Truly we need to pray both the petitions of the Collect.

Lesson LII. TRINITY SUNDAY

Aim. *To lead scholars, in obedience to their own prayer in the Collect for the day, to value right views of God, and to worship the God in Whom they believe.*

INTRODUCTION

The teacher should ask for the ideas of scholars with regard to the Festival, being careful, on the one hand, not to let them think they can "understand" all about God, and on the other, not to leave them with the idea that it does not matter what they think. The latter point will be brought out in the Presentation. He must also guard them against thinking that "Three Persons" means "Three Gods."

PRESENTATION

What is the Gospel for Trinity Sunday? Why is it chosen? Scholars should think out the latter question if possible. The reason is clearly that it shows us the Kingdom of God founded for man, in which the central figures are the Son, "lifted up" to win pardon for sinners, and the Spirit, moving about giving Life.

I. *God is a God of Law.*—Nicodemus wanted to get into God's Kingdom. Our Lord answered that it was walled round with Law. Note the three great laws (vv. 6, 7, 14).

(i) Verse 6. Like can only beget like. Nicodemus wanted to get spiritual life by depending on his natural life. Christ answers that however many times you begin natural life, it can never be more than natural. Spiritual life must come from the Spirit of God.

(ii) Ye must be born again. This spiritual life is absolutely necessary to all who would see, much more enter into, the Kingdom of God.

(iii) Pardon must come before or with life. For this the Son of Man must be lifted up.

II. *God is a God of Love.*—See the verse which follows the close of the Gospel (St. John iii. 16). The Apostle goes on to draw his conclusions from our Lord's words, and recognises that the Kingdom is ringed round with walls of Law, but he can also see that the walls are pierced by gates of Love, by which men can enter in.

III. *Man Breaks Law and Hinders Love by Unbelief.*—Verse 12. What was the use of talking to Nicodemus about life and pardon? Unbelief shut him out from both. See other cases of the same (St. Matt. xiii. 53–58; St. John v. 44, 45, 39 (R.V.), 40).

What was the result of their unbelief? In Galilee, sickness and pain were not relieved; in Jerusalem, persecution of Christ, deafness and blindness to His call; the Passion; and at last the destruction of Jerusalem at the end of a siege accompanied with appalling suffering.

What light does this throw on the two petitions in our Collect for to-day? Do we pray for two quite distinct things, or are unbelief and adversity closely connected?

APPLICATION

What does our Collect teach us that we ought to do besides holding right views about God? How can we worship? In the Te Deum, for instance, where should our thoughts be if we are worshipping? What does the Collect say about God helping us to attend and to really worship?

ILLUSTRATION

If we are to worship we must prepare our minds before going to church or kneeling at home. An American paper puts the duty strongly: "Before you go to church next Sunday, go into the fields and fencerows. Gather upon your clothes a coating of dead burdocks, of huckleburs, of Spanish needles, of beggar-lice, of sandhooks. When they are well-hooked into your hair and skin and clothing, then go to church. Your body will then have the same presentable appearance for the house of the Lord that a mind and soul have that have waded all morning through a Sunday paper."

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